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GERALD D. WINN, EDITOR

Politics Has No Morals

"The old fashioned doctrine of right and wrong must be restored. The national character must be rebuilt."

THE NATIONAL elections set for later this year will determine the destiny of our Country and in large measure the world . . . if indeed, there is to be a world, considering that weapons of self-destruction are now in the hands of selfish men of depraved natures!

Only an electorate, enlightened as to basic issues and sensitized regarding moral values, can make right decisions. Democratic government relies, in the last analysis, upon national character.

According to Norman Beasley, the political structure of the United States, is morally bankrupt. Foundations, laid deep and secure by our forefathers, have almost collapsed. Losses of a moral nature must be speedily retrieved in the interest of survival.

The old fashioned doctrine of *right and wrong* must be restored. The national character must be rebuilt.

The force of the Communist conspiracy began to register in the United States at the close of the first world war. A closely knit racial group, with members reaching into every country, mapped and worked a master plan of international propaganda.

This minority finally became so strong in our part of the world, that it took over the Government at Washington, with Franklin Roosevelt as its leader.

This explains in a few words, the source of the present threat to our traditional American system—the system under which our people have made strides undreamed in the history of mankind.

It remained for Norman Beasley to write a book that brings to light the forces responsible for our deterioration . . . that probes the national conscience in a way to jar complacent readers out of their lethargy . . . that faithfully warns what lies ahead for the very near future *unless political*

integrity is quickly restored in national government.

His book bears the title, "POLITICS HAS NO MORALS."

★ ★ ★

THE ERA of political and economic experimentation which began in America in 1933 was marked by the coining of a deluge of catch lines and slogans. Among the most oft repeated by New Dealers was one which alleged that "Human rights are above property rights." It was a slogan of such noble sounding sentiments that few stopped to examine it.

Instead, we allowed New Deal theorists to waste our earnings and substance on crack brained social experiments and spending programs, guaranteed to rid us of depression and usher in the millennium of security and prosperity for all.

Just what have been the long term results of two decades of New Deal and "Fair Deal" experimentation? Has the surrender of property rights conserved our human rights? Has a sound economic recovery been made?

"This is inventory time for the American people," said Mr. Beasley in the opening paragraph of his book.

It is a searching, penetrating book. Writing concisely and often with epigrammatic wit, the Author holds before the reader a mirror in which he may see the defects of his government,

resulting from political corruption. Because of intimate acquaintance with officials in all three branches of the government, he is able to disclose facts which have been shrouded, hitherto, in the folds of New Deal secrecy. We have gone a long way down the road toward Socialism and decadent forms of government under which other peoples are struggling.

Anaesthetized by the noble sounding "Human rights are above property rights," we committed ourselves to the theory that politicians can both spend and save our money better than we can for ourselves. We forgot, says Mr. Beasley, that human rights and property are the same thing. The Russian peasant is painfully acquainted with this fact. British citizens are becoming aware of it. Americans need to remember that many of our rights, surrendered to New Deal politicians during the emergency years, have never been returned to us.

DANGER OF COMPLETE COLLAPSE

In the first chapter, entitled "Inventory Time," Mr. Beasley summarizes the creeping collectivism of the New Deal era, and compares it with the rugged philosophy based on the moral character of American citizenry, which inspired those who formulated the Constitution.

"The men who drafted our Constitution and its Bill of Rights wrote the way they did to protect, *not politicians from the people, but to protect the people from politicians.*

"In a nation where there is acknowledgment of the Source of all rights, freedom is the principle and authority is intrigue; in a nation where there is denial of all rights, authority is the principle and freedom is intrigue. It follows, therefore, that in a nation where people acknowledge God and see themselves as His followers, government without morals cannot long

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—Turn to Page 19

DEFENDER MAGAZINE

Washington Report

"Acheson and foreign policy are costing Truman dearly. Public doesn't like Alger Hiss connections and endorsements."

HELLO Defender readers!

This is Upton Close who speaks to you Sunday evenings by radio . . . and through the columns of this, your favorite magazine.

I am reporting to you from Capitol Hill, here in Washington, on key trends which are . . .

1. Public Resentment Over Coddling Communists at Home While Professing to Oppose Communism Abroad.

As madness increases in government, our people are tending toward sanity. Survival of American freedom, of value of the U. S. Dollar, of our very physical lives, depends, now, on whether people become sane faster than officials grow mad. If you want America to win, help educate voters!

Acheson and foreign policy are costing Truman dearly. Public doesn't like Alger Hiss connections and endorsements. Doesn't like Truman's crawling on the "red herrings," which prove to be stinking dead whales. People accept Hiss' guilt and many believe there is equal guilt among State Department officials right at the top.

Truman's refusal to release loyalty

files on State Department officials, even in the care of the Senate Foreign Affairs Committee headed by his trusted friend Tom Connally, causes more people to suspect that he is covering treachery. Such "old faithfuls" as Senator Lucas of Illinois are very unhappy, and may be compelled to break with Truman over this attitude. If Republicans would push the issue elsewhere as they are doing in Illinois, other defections would probably develop between President and Congressional stooges.

2. Need of Integrity on the Part of State Department Officials Who Shape Foreign Policy.

With only one exception Russian influence keeps expanding. That exception is Tito and Yugoslavia. Even there, Lenin's aim to keep us spending is being carried out. Our government is risking a good many millions in credits to Tito. Their value hangs by the slender thread of one man's life, for no one knows what would happen if an assassin should get Tito. A Moscow man would likely again become boss of Yugoslavia, and benefit by everything we put in there.

In Asia our State Department is get-

ting kicked on the shins by Chinese Communists it once favored and helped into power. British interests are shaking hands and dealing with the Communists while *our* merchants and missionaries are driven out of China and American public and private property is stolen.

For more than one hundred years British traders have been jealous of United States business and influence in China. Now they are rid of American competition. But at the same time, British diplomats are urging our State Department to push through Congress a "Little Marshall Plan" for several billion dollars that our taxpayers cannot afford, in order to save British interests and stop Communism south of the Indo-Chinese border.

While Britain recognizes and deals with the Chinese Communists, *their* government recognizes and strengthens the Indo-Chinese Communists, who are determined to throw out French rule entirely and throw out British interests, too. If the Indo-Chinese Communists are successful with the aid of the Chinese, they will in turn carry the Communist revolution into Malaya, which is the last rich Oriental area where the British have direct control. Then the plan will be to upset the nationalists in Indonesia, the former Dutch Islands,

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and take all the investments of the Dutch, British and Americans there.

Our State Department builds up Hindu India as the strong state of south Asia. Now word comes from India that Communists could overthrow Nehru there any time Moscow gave the word. It is a poor stick to lean on, that Hindu India, and we have offended Mohammedan India.

So throughout the world, Moscow's influence keeps growing while the American government keeps going in debt to its own people to give billions away to stop Moscow. The only commentary on it all that makes sense is to repeat Lenin's prediction in 1924: "We shall cause the United States to spend itself into destruction."

This is worked out with a simple formula: "Socialism sells us out to Communism." Alger Hiss and the other young men in the State Department who persuaded Roosevelt to bring Russia as far as Berlin and give Poland to Stalin were men of Socialist sympathies. Harry Hopkins, who believed in Russia, paved the way for the Hiss group. He was a State-Socialist who believed in executive controls over everything and in keeping one party in power perpetually.

3. *Thoughts that Permeate the Minds of Many Congressmen.*

Congress has been subjected to a good deal of criticism for turning down the State Department's request for sixty million more dollars for the South Korean government. Now, it is probably true that Congressmen reason that South Koreans control no votes in their districts. But if you were a Congressman you might ponder some other things too. You might think:

"At a time when Congress must cut spending, should I vote sixty million dollars more to the South Korean government. How long will this sixty million last? Is there any reason why American earners should be taxed to support a government in Korea, which



Upton Close

never belonged to the United States?

"I am told that we must support South Korea because the Russians are in North Korea. But the diplomats and policy makers who tell this are the very men who put the Russians in North Korea. They are the group of which Alger Hiss was a member. They are the men who in the recent trial were character witnesses for Hiss, yet he has been convicted of working for Moscow and lying about it. It is this group which favored the downfall of the Chinese Communist movement. If the policy of this group was bad five years ago, why should I accept it as a good thing today?"

I think if you were a Congressman you might reasonably ask such questions. And you might ask what the State Department has done with the seventy-five million dollars voted in the last session to stop Communism in Asia. Since the State Department refused to help Nationalist China with it, why not use that money to help South Korea now? Why save it and ask for another appropriation?

The question must be faced: What is this group about—what is it working for anyway? We see it first putting Soviet Russia in a position to rival our

influence in the world. Its policies enabled Russia to reach westward as far as Berlin, and eastward as far as China, and southward to the borders of India.

Then we see this group of young American diplomats asking the American taxpayer to finance Socialist governments all over the world to form a ring around Russia. We see this same group asking that our tariffs be lowered to admit foreign made goods, and to encourage private capital to go abroad, in addition to the billions our government gives away, in order to build up industries and open up resources which in turn can undersell our home products.

It all amounts to building up a world chain of Socialist governments in rivalry with Russia's collection of Socialist governments. This is being done at the expense of the only capitalist system left on earth, the system of the United States of America, and it is bankrupting that capitalist system.

As the United States goes bankrupt, we are also going into Socialism. And when our business and workmen have had their living standards lowered to the level of Europeans, and our government and economy have also become Socialist, we can all unite in a Socialist "One World."

4. *New Alignments Among Political Parties Needed.*

As the rebellion against Truman domination comes out in the open in Congress, the rebellion against Socialist domination of the Democrat Party takes political-party form in the South. Taxpayers throughout the nation are becoming rebellious against socialistic taxes and Administration spending.

The conservative coalition in Congress needs to be made firm. To do this requires two steps:

Step (a) is to challenge the smear brigade openly. Snide columnists and commentators are inferring that for northern Republicans and southern Democrats to vote together is a shameful thing. Conservative leaders in Congress of both parties should come out with public statements (issued separately at first; later, perhaps, jointly) that it is a noble and necessary move for conservatives of North and South and both Parties, to come together to save the American Constitutional system

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of representative government and to continue the American economic system of free Capitalism.

They should point out how much nobler a movement this is than the present coalition of Democrats with Socialists, made to overthrow the constitutional system of government and the competitive system of economy. They should take the wind out of the sails of the smear writers by asserting that bi-partizan *home policy* to save constitutional government here, is more noble than bi-partizan *foreign policy* to save the world. After leaders have made such statements, every Congressman taking part in the coalition voting, should assert that he is voting as his constituents want him to, and should challenge the smear writers and speakers to disprove it.

Step (b) is for Republican Congressmen to start thinking more of the ultimate triumph of Americanism over Socialism than of opportunities for making hay in their northern home districts by appealing to the "racial vote."

There are basic principles on which northern Congressmen who do not believe in racial discrimination can yet stand with southern conservatives who oppose the Tolerance-FEPC racket. Those principles are: That the southern states are working out these matters better than interfering federal bureaucracy could work them out; that the agitators for federal legislation are largely politicians seeking votes, not reformers seeking human betterment; and that it is high time to go back to Booker T. Washington's formula: "Education, not agitation" in racial matters, and stop making a bigoted political racket out of "tolerance."

The two steps would make Congress firm against further deficit spending and drastic socialization measures in this session.

The second thing needed is to put an end to the Socialist steal of a major political party; to give the anti-Socialist majority among the nation's voters an Administration which will work for the majority, instead of for minority pressure groups, that happen to control certain strategic areas or be able to intimidate Congressmen with smear or campaign funds.

To accomplish this would be the simplest thing in the world, and yet in view of human ambitions, prejudices and envies, the most delicate thing in the world. Yet our opponents, the Socialists, came into power by unifying

their efforts for destroying the American system.

5. Common Sense Plan for Choosing 1952 Candidates Under Consideration.

All that our conservatives need to do, to go into power in 1952 is for a splinter Democratic Party to hold a convention of its own and nominate two good conservatives for President and Vice-President—who would be acceptable to Northern Republicans as well, and then for the Republican Party to meet and nominate the same two men. The electoral votes for both, north and south, added together, would elect.

If the Republican convention turned out to be once more rigged by "Me-tooers" bent on picking an opponent favored for reasons of his obvious weakness by the Democrat high command, or for reasons of his Socialistic tendencies by our "liberals," a Republican splinter party could hold a convention and nominate the same two men as the Democratic splinter party.

Tacit understandings would worry the Socialists more than open agreements, and give no targets to attack. Also, such tacit understandings would cause an underswell that would be of great help in the November, 1950, Congressional campaigns coming up. Which Party should convene and nominate first would of course be a matter for

strategy in late Spring, 1952. It would be a great advantage to conservatives to have the Democrat Convention meet first, contrary to usual.

6. The So-Called "Brotherhood" Farce.

Watered down FEPC, now in the lap of Congress shows up the agitation for what it is: purely for political advantages. Ballyhoo of "Brotherhood Week" may well be putting "differences" of race and religion in the minds of those who never thought of it before, rather than erasing feeling from the minds of the prejudiced.

Yours truly,
Upton Close

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A Window Into Heaven

Sermon of the Month...By William Ward Ayer...New York City

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

— I Corinthians 2:9, 10.

YOU AND I are on a journey. Our destination is eternity. Since childhood we have been taught to call the place we are going to, "Heaven." We all should know about heaven, not only that it exists but know something about its nature—what we and our surroundings shall be like.

We instinctively know there is an afterlife. This is written in the heart of man by a hand that writes no falsehoods. No matter what an unbelieving science and philosophy may say, God has corroborated the truth of His revelation by setting eternity in the hearts of men. No peoples exist without belief in the immortality of the soul. It is a faith common both to savage and scientist.

God's inspired apostle, Paul, declares, "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

In this life we dwell, not in "the land of the living," but in "the land of the dying." Death may translate us into the land of the living because death does not end all. For the child of God it is an entrance into a better life. Some years ago I was called to visit Mrs. Dorothy Dix Porges, one of my radio listeners. She was, I learned, the original Dorothy Dix of newspaper fame.

An invalid at that time, she told of blessings received from our radio messages and desired to give me some of her books of poems to distribute to those who were ill, shut-in or bereaved. In one of the books I found this splendid poem entitled "There is no Death."

There is no death. The winds of yesterday

Have fled to stir the grasses elsewhere.

Nothing shall die; the rose that bloomed last May

Will wake next spring as sweet, as subtly fair.

Nothing shall die. What though the darkness falls

Across dim eyes that gaze their last on light!

Look up, Oh heart, to where the splend did halls

Of God's great palace shine beyond the night.

There is no death. The flowers may droop and fade,

The ripe seed fall, the wind be hushed to sleep;

The night will pass, and, gloriously arrayed,

The Day Star burn above the eastern steep.

Mrs. Porges does not imply that death is not a physical reality; but in thinking of its relationship to the sum total of our personality, she declares, "There is no Death."

To believe that death ends all for the human being is to insult both God and His creation. If God had put

into our heart the instinct to immortality and the desire for a better life than earth can provide, and then limited us to six feet of sod after three score years and ten, I think we could rightly stand on the edge of eternity's abyss, and cry out "Unfair, unfair!"

If the sculptor should dash to pieces the finished conception of his genius, if the painter should rend the canvas on which he has almost duplicated life, if the architect should tear down the dome he has erected with infinite pains, would we not look upon them as madmen, incapable of realizing the insanity of their actions?

If God should make a being in His image with the desires and longings found in every human breast and then fail to satisfy those desires, He indeed would be an Infinite Madman.

Victor Hugo said: "When I go down to the grave I can say like many others, 'I have finished my day's work, but I cannot say that I have finished my life.'"

Sir Isaac Newton, at the end of his sublime earthly career, said: "I feel like a child playing upon the seashore, picking up a pebble here and there, while the great ocean of truth lies unexplored beyond me."

Tennyson, after giving the years of his comparatively long life to poetry, expressed the wish that he might have one hundred years more for the study of music, then another hundred for art, and a similar period to devote to the different sciences.

Who among us, who feels and reasons, has not at one time felt as these

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men concerning life and its limitations? How grand to hear the word of Christ, "Because I live, ye shall live also."

Our present life is but a caterpillar existence. Like that fuzzy creature which crawls, tumbles and sprawls along the ground, we are but the beginning of a glorious existence of which the butterfly, inherent in the caterpillar, is a symbol. Earth is our training ground; heaven is our home.

WHAT AND WHERE IS HEAVEN?

What seems sometimes to our curious souls an unfortunate thing, the Bible reveals not too much in detail concerning heaven. The fact of heaven is presented; the rest and peace and the fellowship of the intermediate state are noted; and there is a full description of the eternal city which shall come down out of heaven as a bride adorned for her husband recorded in the book of Revelation. But regarding the place to which the redeemed soul departs in this dispensation, we have only a few but blessed facts revealed.

Most of God's children have been comforted and satisfied by the pronouncement of the Lord Jesus as recorded in John 14. Just before the Savior went to the cross He spoke these comforting words to His disciples in the upper room: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also."

Several facts concerning the after-life stand out clearly in this statement of Jesus:

First, that heaven is a place. God obviously has a blessed center to His universe. Somewhere, perhaps beyond the starry heavens, there is a universal capital. There stands the Throne of God, the headquarters of innumerable angelic forces who wing through the universe at His bidding.

There also dwell the spirits of the redeemed after they leave the turmoil and suffering of this world. What can better stabilize our faith and give inner peace of the reality of heaven than to think of it as a definite place? There can be little joy in our hearts while we allow heaven to have a sort of nebulous, unreal existence in our thinking.

Too many people think in terms of the oriental philosopher Omar Khayyam:

*I sent my soul through the invisible
Some letter of the after-life to
spell
And by and by my soul returned to me,
And said, "I myself, am heaven
and hell."*

There is a sense in which our lives may take on the nature of heaven or hell; nevertheless heaven is a place and hell is a place. How blessed to read Jesus' words concerning the after-life, "that where I am, there ye may be also." Where Jesus is 'tis heaven there!

Second, heaven is a home. Jesus said that there were many mansions or "rooms," as the Revised Standard Version of the New Testament translates it. Moffatt says that in the Father's house are many "abodes."

All present the figure of a home—a true home, a haven. Home is where the family gathers after the toils and responsibilities of the day; where they feast and fellowship and share a comfortable existence. Therefore, going to heaven is like going home!

In this Christian dispensation, since Jesus died and rose again, the souls go immediately to be with Him in heavenly places. Few realize the deep significance of Christ's statement that the gates of Hades should not prevail against the Church, for the souls of "just men" went to the heart of the earth before Jesus died and rose again.

Christ had to be the forerunner into heaven. Therefore when He arose from the dead, He led a multitude of captives after (supposedly) He had preached to them and told them the story of redemption in their prison house in the heart of the earth, and then transferred them to the Paradise of God. But now each soul departs to be with Christ, high in the heavenly places.

The gates of Hades have not closed upon a single soul since Jesus rose from the dead. In this heavenly place they wait for the body of Christ to be completed, for the resurrection of their bodies and for their thousand-year reign with Christ upon the earth. When all enemies are put under the feet of Christ, then the Holy City, the saints' eternal abiding place, will come down from heaven—the New Jerusalem with its golden streets and gates of pearl where there is no night, no death, no sickness, no sorrow, no crying,



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and where nothing enters that can destroy the peace and harmony of God's holiness and purposes.

Of course the pronouncement of this message seems fantastic to Biblically-untrained minds, as our text declares, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for those who love him." Nevertheless it is *not* unreasonable.

That men should live in other forms is not even unnatural. Perhaps it will help to remind you that man exists in three states of being. (Remember that things on earth have several forms—water, for example, exists normally as a liquid, but in freezing temperatures becomes a solid and in high temperatures changes to a gas.)

On earth man exists with a body and a soul united. After death he exists as a soul in heaven with his body in the grave. After the resurrection man will exist as a body and spirit united, but with a different kind of body—a body adapted to the spirit, freed of all the limitations that this physical body imposes. That body and spirit will be able to exist upon earth and away from it.

Our loved ones today are resting in a happy, peaceful, timeless place waiting for their reward and the great consummation of Christ's purposes in this age. But they will not always rest; they will be called to service again in the millennial period for they will reign and rule with Christ.

That our departed loved ones live in a place of unsullied joy is a beautiful thought. They have longed for home and a vision of Christ. God has answered their longings and they are now at home; they see His face and wait in patience for the consummation of His purposes.

THE CHIEF JOY OF HEAVEN WILL BE FELLOWSHIP

We have so little time for fellowship here, and at best it is imperfect because now we see through a glass darkly but then face to face. We know only in

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part and it is often conditioned by the superficialities of life; but then we shall know, even as we are known. There will be no such thing as brokenheartedness over misplaced trust, over failing dependences. Of course, in heaven there will be degrees of strength, power and importance. Undoubtedly many will be of larger stature than others, but all will be perfect in their own way.

Just as the child's pail of water is the perfect ocean but not all of the ocean, so even the most insignificant child of God will be Christ-like through and through, though undoubtedly Paul, Livingstone, Judson and many others will be of greater stature, power and even glory, than others.

Some things are not seen as clearly as we should like, even through the Bible's wide window. Sometimes quick glimpses are intriguing. They excite our curiosity and longing. Furthermore, every true child of God would be grossly unhappy and dissatisfied here if he could know all of the blessings that are to come.

While the joys of our intermediate state between death and resurrection are not largely and clearly written,

the life in the resurrection body is presented with a good deal of fullness. I Corinthians 15 describes the nature of that resurrection body. From it we can catch glimpses of its infinite possibilities.

We learn that we shall possess a body not subject to the limitations of universal laws, for like the Lord Jesus we shall be resurrected to another realm of entirely different dimensions from this physical world. Undoubtedly we shall be able to range the universe. We shall have a body that is deathless, not dependent upon the forces of life operative within us today. There will be no tiredness, no sickness, nothing to defeat us in our purposes.

If one has an imagination it may run riot, so to speak, in thinking of the possibilities of life in a tabernacle which shall be like that of the Lord Jesus Himself.

NEEDED VISION

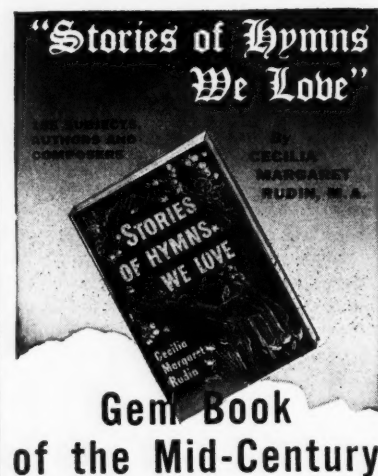
It seems far more important to think of these and revel in them, than to go through the Lenten agonies so many folk do for the supposed purification of their souls.

Where there is no vision the people perish; but where we have a vision of such a glorious consummation of our existence, that vision is able to transform us and make us endure the difficulties of life's little while, knowing that one day we shall be delivered from them into the glorious liberty of the children of God.

I believe in a practical, workable, every-day Christianity—in a faith that keeps its feet upon the ground. However, even the most exacting type of Christian life can become drab and worrisome and boring, positively distasteful, unless there is a gleam and a glow over it all that comes from a knowledge of the grand consummation of all of our labors for Jesus Christ.

Virtue is not always and completely its own reward. If there are not future rewards for the child of God, then gross injustice rules the universe. Some of God's best children travel a hard pathway. The winds and waves of adversity buffet them throughout life, and their lives, like the life of their Lord, have elements of apparent defeat in them. Their true hope is in another life—in a glorious body, a perfect environment and a land of fadeless day.

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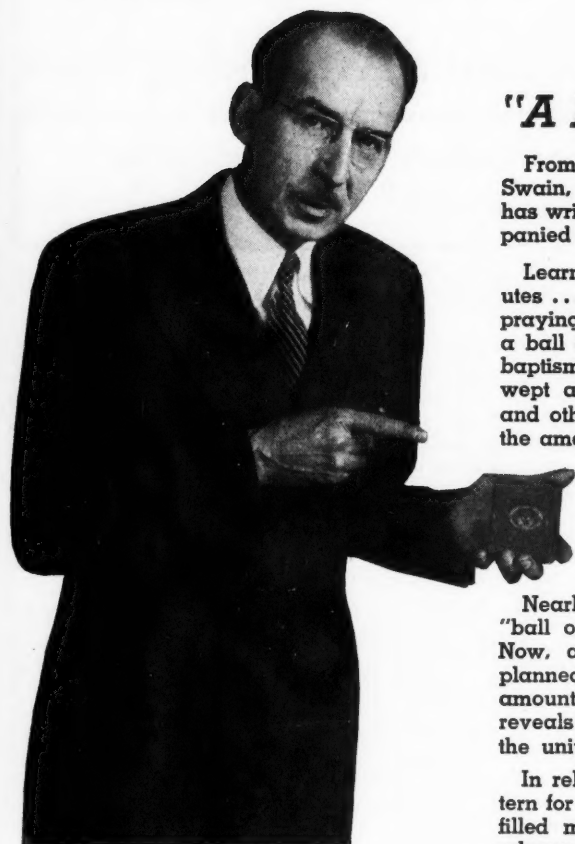
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Dr. Swain is a man of God, who has been much used as an evangelist, pastor and as an author of spiritual books. He is also the Director of the National Spiritual Defense Crusade, which has been called, "The Greatest program for the mass distribution of Testaments in our time."

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Present Day Methodism

A Review of Newton C. Conant's Astounding Book

"The effect of Methodism's doctrinal collapse is being felt in the political life of our country."

A FRIEND of true Methodism — a loyal and devoted Methodist preacher has published an epoch-making book exposing Modernism and Socialism in his Church.

Rev. Newton C. Conant, author of "Present Day Methodism and the Bible," has for nineteen years served a pastorate in Camden, New Jersey.

In the summer of 1939, he was chosen chairman of a committee of churchmen to oppose efforts aimed at uniting the various branches of Methodism. He, like many others, believed the merger to be engineered by men and groups disloyal to the tenets of his Church.

The first statement to meet the eye of the reader upon opening the book, says when a Bible-believing Christian faces apostasy, he must do one of three things . . . consent to it, compromise with it, or contend for the Faith.

Mr. Conant has chosen the latter course. A large section of the Methodist laity and clergy will respect his courage and read with appreciation what he has written.

★ ★ ★

THIS BOOK offers specific and detailed information, well documented, demonstrating the fact of unprecedented apostasy in the professed Christian circles of the United States.

"The present Methodist Church," says the Author, "may be compared to a spring which is poisoned at its source. This is so, because many of its leaders who direct the teaching and policy of the Methodist Church have definitely

abandoned belief in the Scriptures as the inspired, inerrant Word of God."

The findings and conclusions of these pages are *not* based upon hearsay testimony. Mr. Conant calls out the names of bishops, theological professors, editors, writers and ministers who have departed from the faith, and gives their views as they have personally expressed them, orally or in print.

Works cited include such official Methodist publications as the "Know Your Bible Series," edited by Dr. Roy L. Smith and published in 1943 . . . the volume "Great Christian Teachings," by Dr. Edwin Lewis and many others. Church leaders have validated these books, despite the fact that they are out of accordance with Methodist Discipline.

Mr. Conant takes the position that to deny the Bible's supernatural inspiration, is equivalent to opening the floodgates of unbelief. He regards the official attitude of a denomination at this point as final.

Methodist leaders, occupying commanding pulpits and positions with the Church's publishing houses, believe that instead of an inerrant Bible, we have a collection of merely human writings. It is a Book of holes, rather than a Holy Book! Many errors, contradictions and false claims are said to be found in its pages.

"Present Day Methodism and the

Bible" is divided into four parts, comprising ten chapters:

Part I . . . "The Basic Question—Is the Bible the Word of God?"

Part II . . . "Methodist Leaders Deny Practically Every Fundamental Doctrine of the Historic Christian Faith."

Part III . . . "The Present Day Emphasis of Methodist Leaders."

Part IV . . . "Conclusion—Stay In or Come Out?"

Mr. Conant is a skillful writer, and his best talents were brought into use during the preparation of this study of Modernism as a paralyzing power in the Church of Jesus Christ. Every sentence is concise; every paragraph lucid. Here is a serious book that reads with the ease of a novel.

★ ★ ★

THAT THE BIBLE is in truth the Word of God, has been a historic position of the Church. Sincere believers hold that the Holy Spirit gave guidance to the writers of Scripture, and oversaw the inclusion of their work in what we now call the Holy Bible.

Satan is a counterfeiter and has power to garb himself as an "angel of light." He has deceived many, with the result that infidels and unbelievers, now occupy powerful posts in various denominations.

Mr. Conant regards the "Know Your Bible Series," a set of twelve books, as among the most dangerous so far released from Methodist printing presses. Their publication was supervised by Dr. Roy L. Smith, editor of the *Chris-*

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tian Advocate, the official organ of Methodism. They strike at the heart of true faith, namely, an inerrant Bible.

Unbelief runs rampant among the Old Testament scholars of the Church. "The two accounts of creation are in conflict," writes Dr. Rollin H. Walker in the *Christian Advocate*. "What the writers did was to take the creation stories with which they were familiar, shear off their grotesqueness, pasteurize out of them their polytheism, and make them expressions of their pure and lofty monotheism."

Genesis then, is simply composed of revised and edited pagan stories!

Writing further in the same magazine, Dr. Walker declares the account of the Flood to be a myth. "With our enlarged knowledge of the earth, nothing is easier than to make a joke of the whole story."

Jesus vouched for the validity of the Deluge account in Luke 17:26-27. Men like Dr. Walker are, according to Peter "willingly ignorant" and guilty of promulgating "damnable heresies."

Regarding the Book of Ruth, we read in the Methodist "Know Your Bible Series:"

"The names of (the author's) characters are all chosen very evidently for fictional effect. These names were either invented or chosen deliberately for the sake of the plot in the story. We waste time when we try to prove its historical accuracy."

We are told that some Psalms are spurious. In his book, "Great Christian Teachings," Dr. Lewis says: "Take for example Psalm 139:19-24, and try to determine how much is man's word and how much is God's." Each man is to be a law unto himself, passing on the validity of the Scriptures according to his personal ideas and whims.

Just why Christian scholars should try to pull the foundations from beneath their feet is not clear.

The prophets did not really predict, in the opinion of Dr. H. F. Hall, writing in the *Christian Advocate*:

"There has been a great misuse of



Newton C. Conant

these prophetic writings. They have been treated as miraculous disclosures or programs of future events. That has been especially true of the Premillennialists. They have thought of God in terms of a sovereign will determining everything in advance, and of the prophetic writings as supernatural disclosures of future history."

Here the sum total of prophetic Scripture is rejected and the prophets restricted to a message merely for their own times. This is refuted by our Lord's statement that prophets announced His coming centuries in advance. See Luke 24:44. He also warned that prophecies from the pen of Daniel awaited fulfillment. See Matthew 24:15.

★ ★ ★

IN THE SECOND SECTION of his book, Mr. Conant charges that "Methodist leaders teach the Eternal God Who met Moses was merely a mountain divinity" . . . and he proves it by a further reference to the "Know Your Bible Series:"

"Driven out of Egypt, it seemed that life had closed down upon Moses, and he settled into the routine of a desert shepherd. There, under the tutelage of

Defender . . . 11

a desert sheik named Jethro, a local priest, he learned about a divinity named 'Yahweh' who, according to local beliefs, inhabited a mountain named Sinai. Moses' meeting with this new divinity proved to be the hinge of his life. At last, inspired by the belief that this mountain divinity, Yahweh, had called him to deliver his people, he launched out on the great work of his career."

Can any word other than *blasphemy*, be used to describe such teaching?

In writing about Christ, Dr. Lewis makes another unfortunate statement, endorsed by official Church publications:

"Jesus nowhere speaks of Himself as though he actually were God."

The Lord Jesus did claim to be God, and the Jews so understood. In John 10:30-33 He said, "I and my Father are one." At that point, the Jews took up stones to kill Him, "for blasphemy, and because thou, being a man, makest thyself God."

As if to run the gamut of all possible false teaching, Dr. Lewis, again writing in the official publication of Methodism, asserts that eternal destiny is not settled at death:

"It is frequently supposed that Christianity teaches that every man's eternal destiny is fixed at the moment of his death. That this belief has been taught here and there in the church is undoubtedly true. But it is not the proper meaning of the Gospel. It is not the uniform Christian tradition. When Scripture is

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quoted in support of the teaching, it is usually some highly metaphorical passages which may have a quite different significance."

Thus, such Scriptures as John 3:36 and Luke 16:22, 23 are lightly dismissed by Dr. Lewis as "highly metaphorical passages."

(In the economy of space, this review is being confined to quotations from four or five Methodist leaders and official publications—but Mr. Conant quotes dozens of similar sources, and fortunately, the book is indexed for ready reference . . . Only the first and second sections can be scanned at this time, leaving Parts III and IV for the reader's perusal after ordering the book.)

★ ★ ★

THE EFFECT of Methodism's doctrinal collapse is being felt in the political life of our Country. Left-wing, Socialist and pro-Communist propaganda, is pouring out of its ranks, at top level, to plague us . . . at a time when a clear-cut Christian testimony is needed to support the national character.

Second only to the Communist Party as a menace to democratic government, is the "Methodist Federation for Social Action." The latter organization is the more dangerous because it hides its dagger under the cloak of religion. This agency, closely integrated with apostate elements of Methodism, has for its avowed purpose the "revolutionary

abolition and replacement of the present social order."

The preservation of the American social order is a matter of concern to every Christian. When a group of radicals parading as Methodists, set out to change it, remonstrations are sure to be heard.

A few quotations from the official *Bulletin* of the "Methodist Federation for Social Action" will indicate the position of that agency with regard to the United States and Soviet Russia . . . and show the direction in which it is moving:

"The picture (of life in America) is not merely decadence. It is degeneracy. Capitalist society led by the United States, trying to stop the advance of social democracy, is destroying the democracy it brought into being."

"In the light of the record of the past 29 years, in the light of the actual facts, the Soviet Union certainly has a record as a force for peace equal to that of the United States."

Another article in the same publication quotes, with approval, a statement of Professor Harold J. Laski, the notorious red Jew of England:

"Russia is not the greatest threat to peace; it is the United States. Stalin does not want war and will do anything to keep the country from war. The same cannot be said for America."

The president of the "Methodist Federation for Social Action," is a Methodist bishop. Five of its six vice-presidents are bishops. Its treasurer is associate secretary of the Methodist Missionary Education Movement. Its as-

sistant treasurer is editor of the *Pastor's Journal*, a Methodist magazine for ministers. Sixteen of the Methodist Church's active bishops, nearly half, are numbered on the membership rolls of this vicious and un-American organization.

The national offices of the Federation are housed in the official Methodist building of New York City, and its telephone number is the Methodist number.

The Federation secretary, Rev. Jack McMichael, was formerly chairman of the American Youth Congress, an outright Communist organization. He is listed as a member of 36 Communist and Communist-front outfits.

The "Methodist Federation for Social Action" is, according to the House Committee on Un-American Activities, "a tool of the Communist Party. It is trying to use the prestige of the Methodist Church to promote the line of the Communist Party."

It is impossible to reconcile the position of Methodist leaders with the stand of the founders of the Methodist Church. Truly, Methodism is adrift, not only from the doctrinal standard of its founders, but from the Word of God, as well. What would John Wesley say if he could return to earth?

It is a sad spectacle to witness a great church, loose from its moorings, and at the mercy of wind and waves.

★ ★ ★

THE LIMITED SPACE allotted this review permits only a surfaceful examination of Mr. Conant's alarming book. It should be read, and studied, by professing Christians of all denominations.

Laymen need to be made conversant with its contents. They supply the money to operate the Churches and, when properly fortified with the facts, will accept responsibility and become watchful. No laymen should participate in the crimes of apostate leaders through financial contributions and moral support.

Fortunately, "Present Day Methodism and the Bible" is priced low to assure wide distribution . . . only \$1.00 post-paid, delivered in a bright jacket, cloth bound, with art letters stamped in gold.

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How could one sin of one man bring ruin upon all men?

Was not Eve as guilty in the transgression as Adam? If so, why is not our sinful nature attributable in part to her sin?

If Adam's sin alone brought ruin upon all men, why did not the fall of Lucifer bring disaster upon all angels?

Did Jesus derive His human nature from His mother through heredity? If she was a descendant from fallen Adam, how could her Son escape a depraved nature?

These and related questions for which Mr. Wiser seeks answers, involve subjects that have given rise to great theological discussions throughout the annals of Church history. His treatise warrants careful study.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Romans 5:12,18,19.

★ ★ ★

THE REASONING or carnal mind says: "Justification or condemnation, because of the act of another, cannot be just. Condemnation must come from all offenses, and justification from all acts of righteousness — not just one. Condemnation or justification, because of another, destroys personal responsibility."

True, if personal responsibility be destroyed in condemnation, justice and equity would not be administered; but God being just, has not imperiously removed that which is essential to the

true nature and God-given prerogative of man. All men are called upon to exercise their choice freely in the matter of justification from sin.

The Lord says: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life." Deuteronomy 32:19.

Individual accountability has not been done away. That is not the question but rather . . . are all men under condemnation and standing in need of salvation?

LIFE PROCESSES

Angels were created in definite numbers at the beginning. They "neither marry, nor give in marriage." They have no ancestry or power to create posterity. Hence, an angel's nature cannot be passed on to another. They stand or fall on their own merit.

When Lucifer, the Son of the Morning, fell and, as is supposed, a third of the angels with him, they fell on their own account, each being a separate creation and not the progeny of Lucifer. Falling from the presence of the infinite God, it was an eternal

choice and an everlasting overthrow.

Where propagation exists, there is transmission of nature. However varied, a pea is always a pea, and an apple always an apple. A monkey cannot produce a man. By mixing of species, other varieties may be produced, but dominant characteristics remain, and the nature is passed on. When mutations occur, it is only a mark of degeneracy, not a change in nature.

The gift of salvation depends upon whether there was one progenitor to the whole human race. If more than one, then there was more than one human race having distinctive natures. Let it be remembered that Christ offered Himself for sin "once," when He had entered into the one family of humanity.

Ethnologists offer confused guesses. There is no cause to believe them when they produce no proof and do not agree among themselves. Their estimations vary from Burke, with his sixty-three races, to Sergi with his two, the Eurasian and the Eurafican. God's Word is more explicit for we read that He "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26. "One blood," and that the blood of Adam!

NATURAL DEPRAVITY

When Adam saw Eve he said *ishshah*, or "derived from man." She got both her soul and body from man. Race responsibility did not therefore rest upon her.

In reproduction, even the physical life is from the father, because "the life of the flesh is in the blood." Leviticus 17:11.

Anatomical science has demonstrated that not one drop of blood is furnished by the mother. The power to manufacture blood is transmitted by the father. The unborn babe produces its own blood stream inherently as a paternal gift.

If only Eve had sinned, she alone would have been punished. Though Adam's sin was subsequent to Eve's, yet "by one man's offence death reigned."

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"The woman being deceived was in the transgression," but she did not sin in the identical sense as did Adam, for "Adam was not deceived." I Timothy 2:14.

The vital fact is not that Eve sinned prior to Adam, or that both might have been equally guilty, but that only Adam could transmit the depraved nature to mankind. God connects salvation, not damnation, to the woman. The seed of the woman was prophesied to bruise the serpent's head.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15.

Man sins from a depraved nature. "By one man sin entered into the world, and death by sin; and so death passed upon all men." It is not the degree of sin, or the multiplicity of sins that makes a man a sinner — but rather the tragic fact that he is a sinner by nature (the Adam nature).

The soul comes, not from the one who conceives, but from the one who begets. With all the attempted distortions of theology, the fine theories of philosophy, the carping of skepticism and the falsifying of the forces of darkness, the truth remains that "in Adam all die." Adam's posterity is depraved in soul. It is in the soul that depravity resides.

GOD INCARNATE

Jesus, as the Redeemer, manifest in the flesh, was a distinctive creation direct from the hand of God, a new seed. "A seed shall serve him." Psalm 22:30.

In the annunciation to the virgin, "The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35.

The Son of God because He was the person of God! Here was truly "the seed of the woman" but the Son of God.

Did Jesus derive the human nature that brought Him to our level, from His mother through heredity? She was a descendant of fallen Adam. How could her Son escape a depraved nature?

Twelve times Jesus called Himself the Son of God, and twelve times He referred to Himself as the Son of Man. Certainly He came directly from the creative hand of God, not the sordid progeny of man; but He was still truly a part of the human race, two perfect natures in perfect unity.

This is a mystery because it involves the very nature of the infinite God. Who would presume to claim an understanding of the mystery of the God-man, the Son of God, the Son of man? It is but unscriptural folly to invent a story of an "immaculate conception," making Mary perfect in order to explain the perfection of Jesus. God says "All have sinned," and Mary is last seen as a repentant sinner worshipping God and praying through the name of Christ. Acts, chapter one.

If a human man had been the father of Jesus, He too would have come under the condemnation of depravity. The seed in which the essence of life was contained, came from God. So then, whosoever denies that Jesus was born

of the virgin, and that God was literally His Father, is an "antichrist." I John 2:22. Such a person should not be received as a Christian. To do so, would be to invite the judgment of "partaking of his evil deeds." If someone wishes to consider this an indictment of Modernism, I will say that *it is so intended.*

THE GOD-MAN

The Scriptures affirm that Christ was God in the flesh, but the mystery of the perfect union of two natures in one person, is outside the realm of our experience. Human understanding can take hold of nothing, as a logical beginning, why two natures would not destroy individuality. We accept the fact in faith, fortified by the demonstration of a supernatural Man walking the earth nineteen centuries ago.

God is eternal and as such Jesus could say, "Before Abraham was, I am." Not "I was," as limited by time!

Yet, Jesus the Man, was circumscribed by time's limitations. God is infinite, but Jesus was confined in personality to the limits of a human individual. God is omnipotent, but Jesus said, "I can do nothing of myself." God is omnipresent, but Jesus could be at only one place at one time. God is omniscient, but Jesus said, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

God is tireless energy, but Jesus grew weary. Jesus said, "I am the life," and yet He died. He was "a man of sorrows," yet "anointed with the oil of gladness above His fellows."

As a man, Jesus was less than God, and in His office as Messiah He became

—Turn to Page 18

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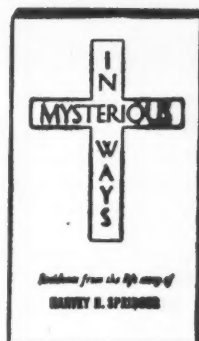
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CARDS: A pasteboard ticket to Hell. A door to crime and sensuality. The ballroom, sex crimes, adultery and divorce. **THEATRE:** **DANCE:**

TERMITES

MODERNISM: How it operates within the church. **SOCIALISM:** Product of unbelief and modernism. **COMMUNISM:** Product of spiritual degeneration.

ALLIANCE WITH THE DEVIL

UNITED STATES: A Christian nation, blessed of God. **RUSSIA:** An atheistic dictatorship defying all that is holy. **JUDGMENT:** Inevitable result of affinity with evil.

WORLD RECONSTRUCTION AND PEACE

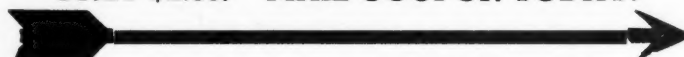
CONDITIONS: An appraisal of world conditions. **CAUSE:** An analysis of trends away from righteousness. **CURE:** Reconstruction through genuine repentance.

BREAKING BUCKING BRONCOS

HORSE: Mastering the will of this domestic servant. **MAN:** Comparison of the nature of man and horse. **MAKER:** How the Lord shapes our will to His.



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ANALYSIS OF V

MR. TRUMAN does not dare resist Jewish pressure by cleaning known reds out of the State Department and other divisions of the Government under his control. There has been no change in behind-the-scenes operations since the New Deal first came to power. Felix Frankfurter remains in control. Dean Acheson is his protegee.

"This explains why the President concealed evidence of Soviet espionage in the Alger Hiss case from 1945 to 1948 . . . and repeatedly condemned the investigation of the Committee On Un-American Activities as a "red herding."

It can now be stated on highest authority that Canadian officials brought word to Mr. Truman, in November 1945, about a Communist spy serving as an assistant to the then Secretary of State, Edward Stettinius. This information was gained from the confession of Igor Guozenko, Russian code clerk in the Soviet embassy at Ottawa, Canada.

Hiss was at the time an assistant to Stettinius, having returned from the Yalta conference in February 1945, where he stood beside conspirator Franklin Roosevelt when Stalin was given a free hand to ruin the world.

Dean Acheson, the present Secretary of State, was then a member of the pro-Stalin "appeasement group" to which Hiss belonged, inside the State Department. And behind them, moving in the shadows, was the mysterious figure of Felix Frankfurter.

As ever-increasing numbers of American voters come into possession of these facts, they feel as Congressman Curtis of Nebraska felt when he said a few days ago: "We need a Secretary of State whose first and only loyalty is to the United States of America."

FOR COMPLETE information on the un-American gestapo and its sinister operations, read Major Williams' book, "The Anti-Defamation League"—price 35 cents. Defender Publishers . . . Wichita, Kansas.

THE CONVICTION of Alger Hiss for stealing State documents to be sent to Russia, came as a hard blow to Dean Acheson.

Addressing a crowded press conference at Washington a few hours after the judge had passed sentence, he said: "Whatever the outcome of any appeal which Mr. Hiss or his lawyer may take, I do not intend to turn my back on Alger Hiss."

These words revealed the measure of the man who now fills the position of Secretary of State. They were, in themselves, sufficient to disqualify him for any position of public trust. Speaking with obvious emotion, he continued:

"I think every person who has known Alger Hiss . . . has upon his conscience the very serious task of deciding what his attitude is and what his conduct should be. That must be done by each person in the light of his own standards and his own principles. For me, there is very little doubt about these standards or these principles. They were stated for us a very long time ago . . . on the Mount of Olives."

The reference to the words of the Lord Jesus Christ was a piece of shallow acting, designed to confuse public thought by attributing religious motive to a sinister deed. Nothing was said about Communists, with whom Acheson has for years collaborated, destroying Church property and putting believers to death for embracing Christ as Saviour.

Representative Richard Nixon, who resisted White House pressure in helping conduct the original investigation of Hiss, exclaimed: "Disgusting! Here he is serving notice in advance that he will not accept the decision of even the Supreme Court." Representative Les Arends called Acheson's presence in the cabinet, "an affront to the nation."

Not a single voice was raised in Congress to defend the man, who defended the traitor. But, as could be expected, Mrs. Roosevelt professed to be "very troubled" over the conviction. The controversy found the former first lady in her characteristic role of appearing naive when cornered.

This is what she said: "It seems rather horrible to condemn someone on the word of someone else who admits guilt."

While referring to the testimony of Whittaker Chambers, a onetime communist courier, she preferred to ignore the mountain of corroborating evidence introduced by the Government against her friend Hiss.

EVERY TIME Acheson is rebuked or criticized in Congress for his pro-Communist attitude, he comes back with a stream of fire-eating talk against Russia . . . but goes straight ahead manipulating Government foreign policy to Stalin's advantage.

He talked incessantly about the danger of Communism spreading over Western Europe, during the time that the State Department was giving Moscow a free hand for the rape of China. Such duplicity is reminiscent of the days when Franklin Roosevelt sat in the White House compounding his lies.

Pursuing the same pattern, Acheson talked himself hoarse about the evils of Communism for three full days, before announcing that he was giving Valentin Gubitchev freedom—a Russian agent, just convicted with Judith Coplon, in the courts of New York.

Just why Gubitchev should be granted liberty, instead of serving the 15 year prison sentence pronounced upon him for Soviet sabotage, is not clear. If Acheson understood the wave of indignation which his coddling of Communists is creating throughout the United States, he would feel less sure of himself. His presence in Mr. Truman's cabinet promises to produce millions of votes for the opposition, come the fall elections this year!

EVANGELICAL Christianity faithfully lived and proclaimed, offers the only sure remedy for Communism. The human vipers who lead the international red movement are aware of this fact. In the United States, many schemes have been used to weaken, denature, devitalize and compromise the Christian testimony.

WORLD TRENDS

(1) Political leftists have encouraged and contributed to the development of the Modernist program because it challenges every fundamental of historical and evangelical Christianity. So-called Liberalism is destroying the creative content of the Faith and rendering the Church impotent. The institution that bears Christ's name is being sapped of its creative power, to the point of relying upon human strength, as a source of usefulness.

(2.) On the other hand, there are some wearing the *Fundamentalist* label, who apparently see nothing wrong in cooperating with known reds, where the Jewish question is involved. They will work with those engaged in destroying Christians, when such exertions promise to benefit Jews from whom they receive gratuities.

Dan Gilbert, for instance, travels over the Country telling Church audiences that there is no connection between B'nai B'rith Jewry and the international Communist movement.

He collaborated closely with John Rogge in building the Sedition Case—the victims of which included several well known Bible-believing Christians. In their off-the-record conferences, mapping strategy to destroy certain followers of Christ, Rogge had the habit of calling Gilbert by the familiar and chummy appellation "Dan."

The same was true of N. J. Roccaforte, another professed Fundamentalist (praised by Birkhead and Carlson-Derounian), whom Rogge called "Nick." On the witness stand, the notorious Nick told more than 50 outright falsehoods against the Christian victims—to the delight of the Communist persecutors.

Perhaps the most vicious of all the hyphenated religionists guilty of collaborating with Rogge, is Keith L. Brooks of southern California. In the opinion of many, few men are doing the Cause of Christ greater harm. His profession of Fundamentalism gives him entree to groups whose opposition to Communism can be most potent.

He seems to find morbid delight in smearing Evangelical Churchmen, who have for years stood out as leaders

against the red menace. His connection with the Anti-Defamation League gestapo is a matter of record. He writes and circulates pamphlets praising Rogge, telling of personal interviews, including the exchange of ideas and information.

One wonders how Gilbert, Roccaforte, Brooks, et al, felt a few days ago, March 8th, when Associated Press dispatches from Moscow announced that Rogge was Stalin's guest at the Kremlin. And that, very definitely, is where he belongs!

(3.) The position of the Roman Catholic Church appears to be confused with some of their leaders operating at cross purposes. Catholics have suffered beyond others, at the hands of the Communists in Europe, because there are more of them. Their record of opposition to the forces of organized atheism is better, as a whole, than that of Protestants.

Some Evangelical Christians, conscious of struggles in parts of the world where Catholicism is strong, have made the mistake of viewing with satisfaction, Communist opposition to the Roman Church. In doing so they identify themselves on the side of Bishop Bromley Oxnam, the leading anti-Catholic of America, whose disgraceful red record is an open book for all to read.

By an odd fluke of reasoning, various Catholic committees and organizations, give full cooperation to the Anti-Defamation League, which is responsible for the leftist trend in the United States—comprising a threat to all branches of Christianity like that responsible for the liquidation of mil-

lions of believers in Europe and Asia.

There are twisted paths and conflicting currents, among those who profess the Name of Christ, which need straightening.

Protestants and Catholics need to recognize their common foe. Communists hate *all* churches. Yet, there are deep, cavernous differences between Protestantism and Catholicism.

The Anti-Defamation League tries to magnify those differences. It supports so-called Liberal Christianity as a matter of policy, but breaks over on occasion, to help a Fundamentalist tool. It also works with Catholic groups who can be stirred to action against Evangelical Protestants. It never helps, but always opposes, Bible-believing Christians who oppose Communism.

The League is resourceful, marvelously well organized, possesses inexhaustible sums of money, has great striking power through press, radio and Gentile fronts . . . and works methodically while Christ's followers sleep. Neither Protestants nor Catholics should accept its help in settling any differences that may exist between them.

May God hasten the time when Modernistic opposition will cease to be a deterrent to the progress of Christ's Cause . . . when left-wing Churchmen will cease collaboration with Communist conspirators . . . when Protestants and Catholics will find common ground on which to stand against the hordes of organized atheism . . . when the Anti-Defamation League gestapo will be exposed and eliminated from the religious and political life of the Nation by enlightened public opinion!

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subject unto the Father who sent Him. This does not explain the essence of Christ, but only His mission. In His relative position as Man and Redeemer He said, "My father is greater than I." As the eternal Son of God He said, "I and my Father are one," and we are told that "He thought it not robbery to be equal with God."

When received only as a man by one who addressed Him as "Good Master," He said, "Why callest thou me good? there is none good but one, that is, God." But when Thomas said, "My Lord and my God," Jesus permitted him to fall before Him and worship. John 14:28, John 10:30, Philip-
pians 2:6, Matthew 19:16-17, John 20:28.

NEW LIFE AND NEW NATURE

This is the essence of our Saviour; beyond the reach of our comprehension, yet leaving us to bask in the sunshine of His beneficent salvation. Surely that is enough.

*So all is well! Whate'er betide,
The Lamb is on the Throne—
I triumph through the Crucified,
I boast in God alone.*

*Now raised by grace to Heaven above,
I'm seated there with Thee—
I'm loved with everlasting Love,
And that's enough for me.*

This we know, that "as in Adam all die, even so in Christ shall all be made alive." As we have been under seminal ruin, even so by a new seed we find salvation. The posterity of the second Adam is holy, therefore "Ye must be born again."

The second, or spiritual birth, is necessary because, "If ye live after the flesh (as Adam's seed), ye shall die: but if ye through the Spirit (as the seed of Jesus Christ) do mortify the deeds of the body, ye shall live." Romans 8:13.

Peter succinctly expressed it as "Having been begotten again, not of cor-

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ruptible seed but incorruptible." I Peter 1:23.

Adam's one act of sin brought death upon all men; even so, Jesus by one act of righteousness, His vicarious death on the cross, has provided the sole ground for our justification. One act of faith on our part brings us to

that justification. It is an essential act for all and brings to a common level the great and the small.

"God commandeth all men everywhere to repent," and, Oh, that they might realize that "Now is the accepted time; now is the day of salvation." (II Corinthians 6:2)

STOOP AND DRINK

AFTER a hot and dusty drive—and it does get hot and dusty in Arkansas—a commercial traveler stopped his car in front of a hotel at Jonesboro, Arkansas, one day in the spring of 1937.

As he entered the hotel, he noticed a drinking fountain with the invitation written above, "Stoop and Drink." Upon reaching it, he put his hand to turn the water on, but found no handle. Then he looked for a button to press, but found none.

Taking a seat nearby, he tried to study out the perplexing situation. Here he was, thirsty and anxious to drink; and a drinking fountain with its invitation to stoop and drink, only seemed to mock him.

Finally, he thought, "If those words are true, I am to do nothing about turning the water on."

So he left his seat and walked across the lobby. Ignoring curious glances of any who might be watching him, he went to the fountain and stooped — and lo, the cool, clear water flowed. He drank and enjoyed the refreshing draught.

When his thirst was satisfied he examined more closely the fountain that had so mystified him. He discovered that it was by an electric eye, so arranged that when a certain beam of light was interrupted, a switch was thrown which opened the faucet.

What a picture this is of another Fountain at which men are invited to drink! It is the Fountain of the Water of Life. Some, because they do not understand all about it, refuse to drink. Others think of onlookers, and because of personal pride refuse to stoop and drink. Many are trying to do something, as this traveler would have done, could he have found a handle to turn or a button to press. But no; there is nothing to do but stoop and drink.

*Oh, hear the voice of Jesus say,
"Behold, I freely give
The Living Water, thirsty one.
Stoop down and drink and live.
Then with the poet you will joyfully say:
I came to Jesus, and I drank
Of that live-giving Stream.
My thirst was quenched, my soul re-
vived,
And now I live in Him.*

exist—just as in a collectivist nation where the individual is a chattel of the state, government, with morals, cannot exist. Inexorably, in a collectivist nation the least moral of all rules all.”

As one turns the pages of this strongly worded book, it becomes increasingly clear that the moral foundations of our nation are rotting away . . . that unless more citizens of sensitive conscience are placed in positions of public trust, America will completely collapse.

ROOSEVELT'S TRIPS TO WASHINGTON

A later chapter entitled “To Hell With the Country, Let's Win the Election,” reviews the strategy and tells the inside story of the red planners, in creating the artificial emergency from which they asked permission to save the Country, by destroying Herbert Hoover.

The New Deal victory in 1932, avers Mr. Beasley, came about because honor, conscience, responsibility and truth have ceased to guide large numbers of the American people.

After four years of Communistic undercutting, four years of vicious attacks by Charles Michelson, Jewish press agent foisted on the National Democratic Committee . . . after four years in which the powerful minority goaded leaders of the Democratic House of Representatives to sabotage every effort of President Hoover toward national recovery, the people finally came to believe the lies that the Michelson propaganda machine told them.

Nearly every economist of note agreed with Mr. Hoover in 1932 that we were safely through the worst of the depression. It is in the records that after the first shock of collapse, unemployment began to lessen. There were comparatively few bank failures. Business was looking up.

In those days, Franklin Roosevelt, the politically ambitious Governor of New York State often stopped off in Washington on his trips to and from Warm Springs. On these stopovers he stayed at a small hotel near the Union Station.

Regarded as a Democrat, leaders of the party worked with him in mapping plans for capturing the House in 1930 and the Presidency and Senate in 1932.

True, he spoke a different language than that to which party leaders were accustomed, but he seemed to have ideas for winning.

During the last years of the Hoover administration, with the nation's banking and business structure slowly crumbling; with rapidly increasing foreclosures on farms and homes; with every day bringing word of new distress at home and abroad . . . Roosevelt succeeded in influencing Democratic leaders of Congress to block, delay or dilute every effort of the President to obtain remedial legislation.

The new group, then in process of taking over the Democratic Party, deliberately promoted the Nation's plight to produce an emergency that would advance them to personal power.

Then, in June, 1931, England went off the gold standard, carrying thirty other nations in her wake. In October, Britain's financial structure collapsed, and President Hoover made six recommendations to Congress designed to bolster the again declining American economy.

The majority of his proposals were delayed and talked to death by Roosevelt-guided Democrats while thousands of home owners and farmers lost their properties, millions became unemployed, and depositors saw their savings vanish. Meanwhile, Roosevelt continued making his quiet trips to Washington.

PERSONAL HATE FOR HOOVER

Finally, with Mr. Hoover held up as the scapegoat, the machinery of the Democratic Party was used by the minority planners to chalk up a victory, and Franklin Roosevelt, like a power drunken sailor, went to the helm of a

badly listing, sabotaged Ship of State.

“On the morning of his leave-taking from Washington, Mr. Hoover's secretary had requested secret service protection to the train, on the train, and to his hotel in New York. It was refused. On that same morning of March 4, 1933, an official telephone call was made from Washington to Commissioner of Police Edward P. Mulrooney, in New York. The Commissioner was told that upon Hoover's arrival in New York, he was ‘to be treated as a private citizen.’

“‘What do you mean by that?’ inquired the New York Police Commissioner.

“‘That Hoover is to be given no special attention.’

“Aware of the many threats against Hoover's life, Mulrooney ignored the instructions, threw a detail of 300 police around the Pennsylvania Station, personally met the ex-President at his train, accompanied him to his hotel and to his apartment in the hotel. He stationed a police guard in the apartment, in the corridor leading to it, and at the door outside the hotel.

“On that day, and before Hoover's arrival at his hotel, a telephone rang in his apartment. A detective answered. A voice came over the wire with these threatening words:

“‘Hoover, I'm on my way to the Waldorf to kill you.’

“A few minutes later Brooklyn police arrested a demented veteran. There was a gun in his pocket. When arrested, he was still talking on the telephone to

Politics Has No Morals

By Norman Beasley

This book is a polemic against immorality in national government, designed to stir the slumbering conscience of the masses. Beginning with the inauguration of Roosevelt in 1933, Mr. Beasley traces the downgrade of constitutional government, as presidential fiat forced Socialistic laws through Congress aimed at the destruction of our traditional system. Those who read will understand what must be done to reclaim ground lost by moral irresponsibility in government. Cloth binding. PRICE \$3.00.

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the New York police detective he thought was Herbert Hoover.

In all our history no man has paid a greater price for believing in the American people than has Herbert Hoover. In all his public life he accepted no salary check for his own use. Whatever the capacity and salary, he gave the money to charity or used it to pay better salaries to assistants in government.

BETRAYERS IN POSITIONS OF POWER

America is in danger of decay, writes Mr. Beasley, because of too many downright dishonest men having been advanced to positions of political power and public trust . . . by voters who should blush for shame at their lack of vigilance in public affairs.

A chapter entitled "Ali Baba and His Forty Thieves" discusses Roosevelt's attitude toward the Constitution, as revealed by his betrayal of public confidence.

"The Constitution is a document designed for measuring the morals of those who occupy public office. We ought to remember better than we do, that it is Law—imposed on public officeholders—Law that public officials are expected to obey. Not we. They.

"Respect for the rights of others is inherent in our Constitution. That is why the signers saw their work as something to be written on the hearts and in the character of all who call themselves Americans. They wrote it as they did because they foresaw the day when the rights they sought to guarantee would be taken from the hands of the many, unless, among the many, there was respect for the rights of the one."

When Roosevelt became President, these rights began moving from the

hands of the many. One of his first official acts was unconstitutional. That act was the closing of the banks by declaration of a bank holiday.

On the night before his inauguration Roosevelt told Hoover over the telephone, with Senator Carter Glass present, that it was his opinion that the Governors of the various States could take care of closing such banks as was necessary.

But, after laying the receiver down, Roosevelt turned to Glass, laughed and told him just the opposite. "I am planning to close the banks," he said.

Glass protested vehemently, reminding Roosevelt that Hoover had thoroughly explored such a step, and had been advised by competent attorneys that such an act would be unconstitutional. Roosevelt was unimpressed. He was essentially a liar at heart and never changed.

So began the breakdown in Constitutional government in the United States, and with it the rapid deterioration of morals in public affairs.

Friends and foes of Roosevelt have long agreed on two things concerning him: He knew little about economics, cared less for the subject, and became bored when it was mentioned. They also agree that truth was never considered a factor in his dealings.

He was, however, acutely interested in one fundamental of economics, money.

THIEVES IN OFFICE

Shortly after his nomination, Roosevelt attended a dinner in Albany, at which time he talked a great deal about "a managed currency." After the meal, friends counseled him, if elected, to avoid such experimentation. They were disturbed as the evening ended, because it was not clear that he had been convinced of the treachery of his scheme.

During his campaign Roosevelt vowed not to shortchange the American people, in these words: "The Democratic platform specifically declares, 'we advocate a sound currency to be preserved at all hazards'."

Nevertheless, within six months after being inaugurated, he went on the radio with an announcement that as of the following day the treasury would be the sole purchaser of all gold mined in the United States and the initial fixing price was \$31.26 per ounce, instead of the \$20.67 per ounce required by law.

Two months later he tampered with silver, lifting its price arbitrarily from an open market price of 43 cents an ounce to a government price of 64½ cents an ounce. This tampering led to China's collapse, who's economy is based on silver, and promoted the great tragedy that came to the Chinese people. The Japanese government made a profit of one billion dollars and began a mammoth credit buying armaments program. Thus was financed the war machine that struck at Pearl Harbor.

In those days of money tampering, Morgenthau used to meet with Roosevelt in the White House every morning while the President was having his breakfast. There would be a discussion, and Roosevelt would decide what the price of gold would be for that particular day. Morgenthau wrote in his diary:

"If the people knew how we fixed the price of gold they would be frightened."

"On that day, Roosevelt, according to Morgenthau, decided the price of gold should be raised by twenty-one cents, because, as he assured the Secretary of the Treasury, twenty-one was three times seven—hence a lucky number."

A President of the United States,

"The Strange Death of Franklin Roosevelt"

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shooting craps with the economy of the world!

When Roosevelt delivered his radio speech fixing the price of gold, he made it possible for the Government to appropriate without cost, gold belonging to the citizens. He ordered the Treasury to pay the Federal Reserve Board \$20.67 an ounce for its gold, and by thoroughly dishonest bookkeeping methods, marked up a "profit" of approximately \$2,800,000,000 on the transaction.

Pridefully he had explained the proposed transaction to an adviser before announcing it. "What do you think of it?" he inquired.

Angrily, his counselor replied:

"I think it is worse than anything Ali Baba's forty thieves ever perpetrated."

Mr. Beasley indicts minorities guilty of organizing pressure groups to coerce and censor those whom they do not like. His broad conception of freedom for all, admits no special privileges to any particular racial group, regardless of their financial power or ability to organize. We read:

"Among the ways minority groups are displaying their arrogance is in their wanton usurpation of the authority of censorship. It is censorship of what is printed in newspapers, magazines and books, of what is presented in the theatre; it is censorship of what is seen in motion pictures, what is heard over the radio, what is heard and seen over television. This assumption on the part of a minority to decide what the majority may see, and hear, and read, if persisted in, will unleash the identical forces the censors are trying to hold in check.

"In objecting to the presentation of The Merchant of Venice, or Ivanhoe, or Oliver Twist, 'shall,' as Dr. Holmes asked, 'the Jews have literary immunity from the sins that beset the human family?'"

★ ★ ★

THIS BOOK, if circulated widely, will create a wave of indignation against all betrayers of trust in public office. It contains the type of message most needed as the Nation faces the fall elections of 1950. Page after page tells the story of deceptions, moral irresponsibility and broken promises.

Chapter five, entitled "The Boys

Were Sick of America," reveals how Roosevelt gathered about him the young radicals and misguided intellectuals who forced the laws through Congress designed to model America after the Russian pattern.

Chapter nine lays bare the plot to destroy the independence of the Supreme Court, and swing the highest judicial body of the land under the sway of the New Deal. "Truman and Barkley Are Paid Off" is the caption of this chapter, wherein is described Mr. Truman's rise to power under Roosevelt's promotion, as a reward for supporting the court-packing scheme.

"The Beat of Drums" is the ominous heading to chapter eleven, wherein the policies of propaganda are revealed which swept us into the devastating holocaust of war.

Americans will be surprised to learn that the shipment of war material from this Country to Japan prior to Pearl Harbor was a studied policy laid down by President Roosevelt. Once war broke, a thick screen of propaganda was thrown between the deed, and the vicious man who did it. American industry was depicted as being hungry for profits and wholly callous as to the use that would be made of the shipments.

Later chapters describe the continued march of collectivism under the Truman Administration. The rights of private citizens invaded by Roosevelt have been further attacked by the group behind Truman, says the author. Only a politician without moral responsibility would have the gall to believe he could manage, and manage better!—the daily affairs of 40,000,000 families, than they themselves.

The solution to our vexing problems lie, says the Author, in the people. There must be a return to Constitutional government, to rectitude in both political parties, to moral responsibility, from the lowest in the land to the highest.

"POLITICS HAS NO MORALS" contains the message of the hour . . . It hangs out a red lantern that Americans must heed if their form of Government is to survive.

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Mr. Hall is also the author of a powerful faith building booklet, "Because of Your Unbelief," Price 50 cents. When both books are ordered together (\$1.50), a group of free scientific and deeply spiritual sermons will be enclosed.

FOREIGN MISSIONS

CHURCHES IN PUERTO RICO

UNLIKE Americans, who have become spiritually calloused the people of the West Indies reach eagerly for the Gospel. Having suffered much, they are conscious of their need. An extraordinary missionary opportunity exists in that part of the world.

I have just returned from there and looking back upon the trip, it seems like a dream . . . or perhaps I should say, a nightmare. The plight of the people baffles description.

Days and nights were devoted to missionary evangelism among those, who in the language of Isaiah "walked in darkness and dwell in the land of the shadow of death."

These people are helpless to go outside for the Gospel. It must be taken to them. We are encouraged by the fact that so many *Defender* readers have a vision of Puerto Rico, Haiti, the Dominican Republic, Cuba and other tropical islands, as a mission field.

I traveled by automobile, horse back and on foot, visiting *Defender* Churches in isolated areas never reached by tourists. The Defenders Theological Seminary graduates a new class of native preachers, teachers and missionaries each year. These men and women, trained as soul-winners, equipped with the language and a knowledge of existing customs, go out into a field truly "white to harvest."

In Puerto Rico, I visited 42 such worship-centers, some large and others small—this being about one-fourth the total number of native Churches thus far established on the Island by the Defenders' organization.

The majority of Puerto Ricans live in dire poverty. The average amount of collections received at the services is thirty to fifty cents, practically all in pennies. And such contributions reflect sacrificial giving.

The squalor, the foul odors, lack of

proper sanitation, naked children, barefoot and half-clothed adults, the ravages of disease and utter absence of ordinary conveniences of modern life, combine to confuse and startle the one who comes from the outside.

We witness a regenerating process and general improvement of living conditions, in every community where a *Defender* Church is established . . . be it ever so humble.

It has been discovered by the rule of averages, that a native worship-center can operate and the congregation be kept intact, with a monthly assistance check of \$20.00 from Wichita headquarters.

Services are held every night, and Sunday School each Lord's day, in most of our Churches. Few congregations have musical instruments.

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Old fashioned kerosene lamps and lanterns are generally used for lighting. We are witnessing a steady stream of conversions and baptisms.

Puerto Ricans love to sing. They look forward during the day, to the evening assemblage when their monstrous routine will be broken by music and a message from the Word of God. The Gospel gives them a purpose in life.

Several missionary-minded *Defender* readers contribute \$20.00 a month, to make possible the existence of a native Church in some area which would not otherwise enjoy the influence of the Gospel.

A friend in Philadelphia, is presently supporting six such centers by sending a total of \$120.00 each month . . . and testifies to great blessing from giving so generously. Most contributors, however, sponsor only one Church.

Pictures of the premises where the meetings are held . . . together with a photograph of the native Pastor, are sent to each supporter. Monthly reports, and signed receipts for the \$20.00 offerings, are also mailed regularly.

One hundred cents of every missionary dollar thus contributed, goes to the field. There are several struggling groups now organized and waiting for help. Immediate support will have to be arranged if they are to survive.

It is hoped that this article will be the means for enlisting a number of new helpers, according to the \$20.00 a month plan. An offering blank has been provided on the opposite page with this thought in mind.

Contributors may send offerings in advance, or on a monthly basis, as best suited to their pleasure and convenience.

★ ★ ★

THE DEFENDERS' organization has large Churches in several Puerto Rican cities like San Juan, Rio Piedras, Campo Rico, Bayamon and Guayama . . . but this article is concerned primarily, with Gospel work in the interior where multitudes of forgotten

people eke out a miserable existence. I have chosen three worship-centers, typical of many more, for attention at this time:

(1) Candelero . . .

This is a backward community, far in the interior, in desperate need of the Gospel. I visited the place in January 1949. A graduate of our Seminary, Estaban Rodriguez, had been previously assigned to Candelero. Wichita headquarters arranged support, according to the \$20.00 plan.

Estaban started by calling on every family in the locality . . . after which he announced that open air meetings would be held every night, adjacent to the hut of a native who had accepted Christ a short time before. The sole "church" fixtures consisted of a lantern and Estaban's guitar.

People attended in large numbers from the beginning. Services were held in a small building, consisting only of side poles and a thatched roof, when it rained. A Sunday School was organized for the children of the neighborhood.

Returning from the field last year, I told the story of Candelero, in Defender missionary literature. The government donated a piece of land and I emphasized the necessity of erecting a building.

This brought a response from three Christian families in the State of Maine, who went together and supplied the necessary funds. A modest structure, made of cement blocks to resist termites, has been erected and dedicated. Candelero is undergoing a complete change for the better.

Estaban graduated with the Seminary class of 1948. Our native Christian leaders came to feel that his achieve-

ments were such as to warrant ordination to the ministry. I preached the ordination sermon, the evening of February 22, 1950 . . . in his new Church.

(2) Barrio Hoare . . .

No language can describe the conditions that exist here. In all the world, there could not be found a more needy mission field. One feels upon entering, Barrio Hoare for the first time, that he has been transported to a different planet—a strange, tragic place where every soul is bound by fetters to the lowest possible standards of living.

The very atmosphere, filled with sickening and nauseating odors, is revolting. The visitor finds himself wondering if the sorrowful sights can be real. Is it possible for human beings to exist in such surroundings!

Your heart goes out in sympathy for the precious people, particularly the little children, who have to live in such a place. Three-fourths of the adults whom I saw were barefoot.

There are hundreds of shacks, one against the other, built on long poles, sunk into acres of heavy black water, partly covered with green scum. One must walk on planks to go from house to house. The people residing here, having no land, built huts out into the water.

There is no sanitation. Barrio Hoare is hopelessly over-populated and encompasses some of the lowest slums in the world. Contagious diseases work havoc.

We are doing everything in our power to evangelize this area. The people need the enlightenment, which only the Gospel can give. Meetings are held every night. Our Sunday School is attracting large numbers of children. The Pastor is deeply devoted to his task. He dis-

tributes clothing when it is made available by Wichita headquarters.

Four native helpers devote all their spare time, going from shack to shack, reading the Word, singing and praying. Groups of students from the Seminary at Rio Piedras frequently go there. A shack has been converted into a meeting place. Some services are held in the open air.

The Defender Church at Barrio Hoare is truly a bright light shining in a dark place. A friend in Chicago contributes the necessary \$20.00 a month to keep the work in existence.

(3) Barrazas . . .

We left Rio Piedras early one morning and after driving deep into the interior, parked the car and continued on horse back. It was necessary to cross a small stream at some risk, but our horses proved to be sure-footed little animals. Approximately five hours were spent in the saddle during the day.

A group of more than a hundred believers had been waiting since early morning to welcome us. Every child was properly clothed. The premises were clean. There was a spiritual luster on the faces of these people—borne of an inner experience which testified to the transforming power of the Gospel.

At the present time, Barrazas has no helper in the United States. I promised the group that I would do my best to arrange the needed support of \$20.00 a month. They fear that the Gospel work, so laboriously established on their mountain range, will disintegrate unless aid comes quickly.

I took a series of kodak pictures, which will be gladly sent to any Defender reader who may feel impressed to undertake the support of this field.

A volume could be filled with reports on numerous other Churches, like the above three—several of which are without financial support, ready and waiting to be assigned to missionary-minded friends.

The arrangement outlined above, suggested in the accompanying offering blank, makes it possible for contributors to have direct contact with their respective fields. The monthly reports keep them current as to the progress made.

—Gerald B. Winrod

Missionary Offering

DEFENDERS, INC.,
MISSIONARY DEPARTMENT,
WICHITA, KANSAS

Enclosed find \$20.00 as my first monthly payment toward the support of a Chapel-Church in Puerto Rico. You may send me pictures of the worship center and native pastor. I will, to the best of my ability, and as God prospers me, send similar offerings from month to month.

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APPLES OF GOLD

A SAINT is often under a cross but never under a curse. In a sea of sorrow there is not a drop of wrath to the man who is in Christ.

We live in an age which, having made a mess of civilization, cries, "Why doesn't God do something?"

Prayer is not an easy way of getting what we want, but the only way of becoming what God wants us to be.

Keep thy tongue from evil, and thy lips from speaking guile.

—Psalm 34:13.

The troubles of yesterday, added to the worries of tomorrow, are too heavy to be carried today. Matthew 11:28 offers the only solution.

The United States has never lost a war, nor won a conference.

—Will Rogers.

The unspeakable FEPC is the main plank in the communist platform.

—Congressman John Rankin.

The worst moment for the atheist is when he is really thankful and has nobody to thank.

If a man can build a better mousetrap, the world will beat a path to his door.

He who commences many things finishes few.

I will let no man drag me down so low as to make me hate him.

—Booker T. Washington.

A sun-dial standing upon the pier in Brighton, England, bears these hopeful words: "Tis always morning somewhere in the world."

Let not him who is houseless pull down the house of another, but let him work diligently, and build one for himself, thus by example insuring that his own work shall be safe from violence when built.

—Abraham Lincoln.

Hold fast to the Bible as the sheet anchor of your liberties; write its precepts in your hearts and practice them in your lives.

—Ulysses S. Grant.

Whiskey is a health wrecker, a home wrecker, and a business wrecker.

—Senator Capper.

Christ will not live in the parlor of our hearts if we entertain the devil in the cellar of our thoughts.

Shoemaker, stick to your last.

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The most detailed description of heaven ever attempted! Almost too sacred to reveal! Twenty exciting chapters. Reunion of loved ones, home life in heaven, meeting those whom we may not expect to find, etc. Describes the crystal sea, celestial and wondrous palaces, etc., as the author actually saw them in her vision.

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Indeed, I tremble for my Country when I reflect that God is just.

—Thomas Jefferson.

One thing worse than a quitter is the fellow afraid to begin.

It is important that sons and daughters know in their hearts that their parents trust them.

If a church is not a missionary church, it will soon be a missing church. Your love has a broken wing if it cannot fly across the sea.

Too many who claim to be Christian go around with faces long enough to eat ice cream out of the bottom of the churn.

—Robert G. Lee.

The quiet man is always a problem. It takes time to get his measure. The exact caliber of the loud talker can be gauged in approximately two minutes.

If we were faultless we should not be so much annoyed by the defects of those with whom we associate.

—Fenelon.

Having been poor is no shame; but being ashamed of it, is.

—Benjamin Franklin.

It is a socialist idea that making profits is a vice. I consider that the real vice is making losses.

—Winston Churchill.

The empty vessel makes the greatest sound.

—Shakespeare.

BOOK REVIEWS

THE SEVEN WAYS OF SORROW

By Pastors A. E. Wagner and W. G. Polack ... Concordia Publishing House, 115 pages, cloth bound, price \$1.50.

THE PUBLISHERS are featuring this valuable book as, "A collection of Lenten Sermons." The messages are in the nature of pre-Easter devotions and guides for special prayer and meditation on our Lord's Passion. Such spiritual exercises impress on Christian hearts the ground and sources of their salvation. At the same time they lead one to a greater consecration of life.

The origin of this period of denial on the Church calendar, is obscured in ecclesiastical history, but appears to have been observed as early as the seventh century A. D., as a time of fasting with the view of attaining a deeper spiritual life. The word *Lent* is derived from an ancient Anglo-Saxon word, *lencten*, meaning *spring*. The first day of this seasonal observance has come to be called "Ash-Wednesday," and Sundays during the period are referred to as "Sundays in Lent."

We realize the benefits of prayer, fasting and meditation, at any season of the year, but it is especially appropriate, during the days approaching Easter, to engage in special, spiritual exercises. Toward this end, Pastors Wagner and Polack have compiled a collection of Lenten sermons. The messages are presented in two series, totaling fifteen.

In the first series, with "On the Way" as the theme, the reader is led on an unforgettable spiritual pilgrimage . . . to Gethsemane's Garden, Caiaphas' Mansion, Pilate's Court, Herod's Palace, Rome's Tribunal, Calvary's Cross, Joseph's Tomb. Those who take this mental journey in the footprints of the Christ will feel closely associated with the tragic events depicted.

In the second series, "Meditations on

Great Hymns of Lent" are presented. These are hymns dear to the hearts of Christians everywhere. The deeply-moving stanzas of "A Lamb Goes Uncomplaining Forth" open the group, followed by an interpretation of our beloved "Rock of Ages." The list includes religious odes of the Church, some stately and majestic, others sturdy hymns of trust and confidence.

For devotional reading during Lent, "The Seven Ways of Sorrow" will be stimulating and edifying. The reader gains the impression that the messages are the fruit of earnest thought, steeped in prayer. They can hardly fail to move one to a more consecrated and devoted discipleship.

JESUS CHRIST IS ALIVE

By Dr. Lawrence W. Miller ... Published by the Wilde Company, 89 pages, cloth bound. Price \$1.50.

THIS BOOK, timed for the 1950 Easter season, will enjoy wide acceptance among Bible-believing Christians. So-called Liberals who impugn everything supernatural and substitute naturalistic explanations for miraculous New Testament occurrences, will not be happy over its appearance.

Dr. Miller says in the opening paragraph of his Preface: "It affords me singular pleasure in this treatise, to make a careful and thorough study of the subject of the bodily resurrection of our Lord and its doctrinal significance."

The resurrection of Jesus Christ "from the dead the third day, according to the Scriptures" is vitally associated with the doctrine of the atonement. Had the body of Christ lain in the tomb beyond the appointed time . . . had the physical form of Jesus been permitted to "see corruption" . . . then we would have no proof that the Father was pleased with the sacrifice His Son made at Calvary, nor would we have the

assurance of pardon through the Lord's redemptive work.

The resurrection of Christ "declared" Him to be the Son of God—set apart from all the other sons of men. It did not "make" Him the Son of God; it declared the fact.

The believer may rest assured that his sins are removed, pardoned and forgiven. The empty tomb is evidence that God was satisfied with the sacrifice for our sins which His Son made.

The Author carefully outlines the historical facts which establish the validity of the resurrection story. The supernatural event, he continues, provides overwhelming proof for the existence of God and that Jesus Christ is God. The tomb's crushing defeat is the greatest achievement of all time. The tomb that lifts the doom, from all Christian tombs, is the empty tomb of Jesus in Joseph's garden! Christ's bodily resurrection is an absolute guarantee of the believer's resurrection and immortality.

"Jesus Christ Is Alive" is divided into four sections:

(1) The Resurrection is the most firmly established fact of history. (2) The Resurrection is a public demonstration of deity. (3) The Resurrection is proof of the Father's satisfaction with Christ as man's Redeemer. (4) The Resurrection is a pledge of the believer's resurrection and immortality.

CHRIST'S PARABLES FOR TODAY

By Dr. William Ward Ayer ... Published by Fleming H. Revell Company, 173 pages, cloth bound, price \$2.25.

JESUS made use of an educative principle which many teachers and religious workers learn only after long experience—that truth is more effectively taught by story or illustration than any other way. His parables were

comparisons, the illustrating of one subject by another. They took the form of short narratives, used to disclose some important truth.

The parables had the double function of demonstration and concealment. On one hand, they withheld light from those who, because of love for darkness, would misuse it. On the other hand, they unveiled obtuse truths to sincere seekers.

Studies and sermons based upon the parables of Christ are not easy to prepare and deliver. There is a tendency on the part of many to allegorize and directly personify the elements of the story. But the meat of a parable is like that of the Brazil nut—closely locked. The parable demands careful study, spiritual insight and delicate handling.

Dr. Ayer's method and purpose is set forth in the Foreword:

"To draw a single and often superficial truth from these vivid word pictures of common happenings which form so large a part of Christ's recorded teachings, is a temptation to which preachers often succumb. But faithful exposition demands that we make a searching study of each parable and learn its central meaning and purpose, and then boldly apply its timeless challenge to present day religious lethargy."

The parables analyzed include the Sower, Wheat and Tares, Mustard Seed, Heaven, Hidden Treasure, Pearl, Dragnet, Good Samaritan, Unjust Steward, Talents, the Rich Fool, Laborers in the Vineyard, the House Built on a Rock, Prodigal Son, the Two Debtors, the

Midnight Guest and the Unjust Judge . . . and others.

VICTORY OVER SUFFERING

By Dr. William Goulouze . . . Published by Baker Book House, 150 pages, cloth binding, price \$2.00.

WE HAVE before us a beautiful volume of spiritual depth which will bring comfort and blessing to sufferers. The Author, Professor of Historical Theology at Western Seminary, writes out of personal experience and a knowledge of the sacred Scriptures.

The year 1946 found him smitten with a disease that was pronounced "incurable." He faced the portal of death. Christians prayed and he was raised up to continue a fruitful ministry.

His book is described as containing "Loving messages of comfort and courage from the Author's experience, hundreds of victors over suffering, the poets of the ages and the heart of God's Word." Clustered around the story, are hundreds of testimonies of others, who have had experiences similar to those of Dr. Goulouze.

Only one man has lived on this earth without sin, but none free from suffering and sorrow. Pain, hardship and trouble overtakes all men at some time.

This is more than just another volume of comfort for the sick. Dr. Goulouze sought to find the balance and average of experience of more than one thousand sufferers, to whom were sent a four-page questionnaire. The document was accompanied by a letter which explained the project. The experience of

all those who replied, and their testimonies are reflected in this remarkable book.

They constitute a family circle of those, on whom pain and sickness have laid their heaviest burdens, and they speak together of victory through faith and prayer. Three parallel forewords by prominent Christians—a patient, a minister and a physician, enhance the value of the book to those who are in the crucible of suffering.

Part I bears the title, "Questions About God's Relation to Victory Over Suffering."

Part II bears the title, "Questions About My Relation to Victory Over Suffering."

There are seven chapters in each section dealing with such questions as . . . Why Am I Sick? Does Jesus Care? Why This Wasted Pain? Can Faith Heal Me? Why Do I Fear Death?

The fusing of intense faith and intense pain, in the furnace of suffering, has produced a precious product of great worth in "Victory Over Suffering."

IS THERE A GOD?

By Dr. Otto J. Klink . . . Christian Book Rooms, art covers, 36 pages, price 35 cents.

WE HAVE before us a neat little book, written as an answer to a broadside released against religion by the American Association for the Advancement of Atheism . . . but this remark should be accompanied with an explanation, that the treatise is by no means negative. Dr. Klink takes the initiative from the first page.

His arguments are sound and logical. His use of Scripture is always pertinent. His references to history and philosophy reflect wide reading and research. His ministerial training and years of preaching give him an insight into problems that confront the reasoning mind. He uses the law of cause and effect . . . the principle of design in the universe . . . the claims of the moral law upon mankind . . . the fact of religious experience . . . astronomy and related sciences . . . to make atheism seem ridiculous. A long list of scientists is quoted: Aristotle, Galileo, Kepler, Newton, Pasteur, Millikan and others. To each, he poses the question, "Is There A God?" The Answer is, *God lives.*

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A book devoted to explaining the Koch treatment. Smear articles in newspapers against Dr. William Frederick Koch, make it *must* reading. Shows why enemies of humanity are trying to keep the discoveries of this learned physician and scientist from reaching suffering mankind. Walter Winchell's attack is being taken as a recommendation because he is invariably wrong. Documented proof of the cure of so-called incurable diseases. Price \$1.00 the copy . . . or 50 copies \$45.00.

Defenders Inc. . . . Wichita, Kansas

SUNDAY SCHOOL

Lesson Number I

March 12, 1950

ORGANISM AND ORGANIZATION

Acts 6:1-7; 20:17-21,28;

I Cor. 12:26-31.

MEMORY TEXT: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." I Timothy 4:16.

(1) THE KEY WORD OF THE LESSON IS "MEMBERS."

In today's lesson, the apostle Paul compares the Church to a human body in which there are many members. This, the most powerful of all *organizations*, is primarily an *organism*. The true Church is a body of believers, united in Christ, with His life. They may or may not belong to a denomination.

Jesus said: "Ye *must* be born again." The word "must" of the passage deals with biology rather than theology. As a human being is alive simultaneously in millions of body cells . . . so also is Christ alive in all born-again believers.

The Church possesses every one of the essential traits of an organism and may be studied from the viewpoint of biological science.

(a) Every organism has *blood*, which differs in appearance on the various planes — vegetable, animal and human. but serves as the carrier of the life. Sir William Harvey is credited with having discovered the circulation of the blood in the year 1629. Moses made the same discovery and recorded it in Leviticus 17:11, "The life of the flesh is in the blood."

In like manner, the Church possesses blood . . . the stream which was opened at Calvary. The life of the Church is in the blood! The relation of Christ to the believer is that of the vine to the branch, connected by life, rather than mere mental ascent to the Christian code.

(b) Every organism demands *nourishment*. The flower consumes carbon dioxide from above . . . and minerals from the soil, which it converts into stem, petal and perfume. Members of the animal and human kingdoms eat. In like manner, the Church possesses a digestive system for appropriating the bread of life. "For the bread of God is he which cometh down from heaven, and giveth life unto the world." John 6:33.

(c) Every organism *breathes*. The tree appropriates oxygen by osmosis. Every cell in the body is a lung. In like manner, the Church possesses a breathing apparatus. "And when he said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20:22. The Holy Ghost is the vital breath of the Church.

(d) Every organism, when normal, has the power of *reproduction*. It multiplies according to kind. In like manner, the Church possesses evangelism which is a biological process. Revivals are incubators. "And in those days, when the number of the disciples was multiplied . . ." Acts 6:1.

(e) Every organism is susceptible to *parasites*, of which there are two kinds — internal and external. These enemies of life, poison the blood stream.

There are parasites which suck blood from the veins of the organism. In like manner, the Church suffers from parasitic destroyers.

Modernism is a blood-destroying parasite. It has no cross, offers formal religion devoid of supernatural content and sneeringly speaks of the vicarious atonement of Christ as a "butcher shop gospel." In Acts 20:29, we read of "grievous wolves" who were prophesied to enter the flock.

(2) THE KEY VERSE IS ACTS 20:17.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

It was natural that the organism should assume an organizational aspect. Where there are conversions, Church building must follow. Lambs must not be left scattered about, unguided and undisciplined.

Paul was anxious over the welfare of his converts and required them to organize into groups. Overseers and elders were appointed from among the most trustworthy. Problems developed with the early members similar to those that have risen in all periods of Church history.

There was a period when the apostles were kept so busy "waiting tables" that they had little time for prayer and preaching. Many preachers find themselves in the same position today. They have to raise funds, officiate at meetings, serve on committees and devote precious time to a hundred other things which should be given to communion with the Holy Spirit and the study of God's Word. Consequently, the congregation suffers from shallow sermons.

The nature of the office of elder is indicated by the term "overseer," from the Greek "episcopos," by which our word "bishop" is derived. The elders and bishops of the apostolic period were synonymous in office and function. The standards of qualification for such positions are set down in Titus, chapter one, and First Timothy, chapter three.

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(3) THE KEY FACT IS THAT THE CHURCH MUST RELY UPON THE HOLY SPIRIT FOR GUIDANCE.

The apostolic Church was organized under the leadership of the Holy Spirit. Paul reminded the elders at Ephesus that they were divinely appointed overseers. The Church of the twentieth century is much more highly organized, but its accomplishments are less. Failure results from the fact that proper emphasis is no longer placed upon the supernatural.

Lesson Number 2

March 19, 1950

THE CHURCH THREATENED

Acts 26:19-25; Romans 5:1-10.

MEMORY TEXT: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Galatians 2:20.

(1) THE KEY WORD OF THE LESSON IS "JEWS."

Addressing the court of Agrippa, Paul said: "For these causes the Jews caught me in the temple, and went about to kill me."

Anti-Christ hatred came to fruition in Paul's conflict with the Jews. Failing to destroy Christ, they tried to wipe out the infant Church by striking down its leaders. Paul felt the full force of their opposition. There is no indication that the Jewish attitude has changed since New Testament times. A small minority have accepted Christ as Saviour, only to suffer persecution at the hands of their kinsmen.

Great confusion existed in Palestine. Guerrilla bands, called the Sicarii, like their modern counterparts, the Irgun and Hagannah, committed depredations against law and order. Roman officials found it necessary to suppress their activities, often at the cost of bloodshed and loss of life. Caesarea was the center of Roman authority, from which Felix maintained rigid control by means of soldiery stationed in every city and town of importance.

"A VIRTUOUS WOMAN" ... BY DR. OSCAR LOWRY. DELICATE PERSONAL MATTERS IN RELATION TO CHRISTIAN EXPERIENCE. PRICE \$1.50. ORDER FROM: DEFENDERS ... WICHITA, KANSAS.

One of the Roman garrisons in Jerusalem adjoined the court of the Gentiles, in the northwest corner of the temple. The fact that this fortress opened directly into the temple area, saved Paul from violent death at the hands of a Jewish mob. Soldiers patrolling the wall of the fort, observed a helpless man being beaten. Rushing down the stairway into the court, they rescued the apostle and dispersed the mob.

Prior to this experience, fellow Christians had warned the apostle that trouble awaited him in Jerusalem. But the Spirit was directing Paul's steps, not only toward Jerusalem but to imprisonment, and eventually Rome. Whether in adversity or prosperity, "God leads His dear children along" (says one of our grand old Christian hymns).

Freed from the violence of the mob, he turned and addressed them from the top of the stairway, making a notable defense of himself and faith. The crowd listened until they heard the word "Gentiles" fall from his lips. Then, in an even more inflammable mood, they cried out against him. In childish frenzy they threw clouds of dust into the air.

The next day, during a shameful session of the Sanhedrin, the aged apostle was again publicly mistreated. It became necessary for Claudius Lysias, the chief of the Roman garrison, to send soldiers into the courtroom to

rescue the victim, lest he be torn to pieces.

Officials learned two nights later of an extremist plot to murder Paul. He was therefore sent before daybreak, under heavy military escort, to Caesarea so that an unprejudiced trial could be given him under Roman officials.

A trial was immediately arranged, attended by Paul's accusers in the persons of Ananias, the high priest responsible for the crucifixion of Jesus, and an eloquent Jewish attorney named Tertullus. Despite a maze of false accusations and perjured witnesses, they were not able to develop a sufficient case to impress Felix. Judgment was deferred indefinitely.

Within two years Felix was deposed and a new procurator, Festus, appointed. Informed of his notable prisoner and the case which had drawn out so long, he called for an immediate hearing. It was during this session that Paul, hopeless of ever winning justice in Palestine, uttered the fateful words *Caesarem appello*—by which all proceedings in provincial courts were stayed and cases remitted to Rome. He was thus protected from immediate violence. Ironically, the ruling Caesar was Nero, a man influenced against Christians by a Jewish wife.

At its worst, Roman law was better and more fair than the ecclesiastical courts of Judaism. (cf. Acts 21:27-31; 25:16) Paul accepted the authority of Rome, which had brought great material benefits to Palestine. Peace and order, bridges, roads and aqueducts were spreading over the Roman world. The apostle was a loyal subject and this served to intensify Jewish hatred of him as a Christian. His appeal to Caesar meant that he completely renounced Judaism and asserted his Roman citizenship.

(2) THE KEY VERSE IS ROMANS 5:1.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

In Paul's final hearing, before Agrippa II, he restated what had been his defense in previous trials — that he had kept the faith and lived in good conscience before God. The court record found in the 26th chapter of Acts, shows that the faithful apostle was far

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more interested in giving a personal testimony for Christ than securing an acquittal. Paul kept faith and his faith kept him.

(3) THE KEY FACT IS THAT THE JUST SHALL LIVE BY FAITH.

The realities of the spiritual world are clouded and rendered obscure by things material. It is therefore necessary to exercise faith, in order to believe that eternal values actually exist.

Martin Luther understood this truth and made Galatians 3:11 the keystone of the Protestant Reformation. Every believer who has reached altitudes of spiritual attainment, climbed up the pathway of faith. Every redeemed saint, who has been ushered into the presence of Christ, traveled in a chariot of faith.

Lesson Number 3

March 26, 1950

PAUL IN THE ETERNAL CITY

Romans 1:1-12; 12:1-2;
Acts 28:14-16.

MEMORY' TEXT: "In all these things we are more than conquerors through him that loved us." Romans 8:37.

(1) THE KEY WORD OF THE LESSON IS "ROME."

The word "Rome" in today's lesson suggests more than a city, the largest and most imposing metropolis of apostolic times. It symbolizes the westward march of the Gospel in the face of opposition, persecution and adversity . . . Jerusalem to Antioch, to Ephesus, to Macedonia and finally Rome.

Paul was the greatest missionary strategist of all time. In appealing his case to Caesar, he was seeing the possibility of carrying the Gospel to the imperial city. The Roman government would have to pay his transportation! The fetters, with which he was bound, offered no discouragement. Instead of lamenting his plight, he proposed to make the chains serve the missionary cause.

This is the spirit and attitude that turned defeat into victory, and produced a triumphant infant Church.

The Empire extended from the Euphrates on the east to the Atlantic on the West. The political, geographical

and commercial location of the Capital made it a center of great importance in the spread of Christianity. It was beyond Paul's responsibility that currents of Roman paganism should flow into the Church three centuries later.

The New Testament is silent as to the origin of the Church at Rome. Paul was undoubtedly the first apostle to reach there, but not necessarily the first Christian. Indeed, he was met by brethren along the way "as far as Appii forum." He later wrote, congratulating the saints at Rome because their "faith is spoken of throughout the whole world."

Moreover, many of them were known to him by name, whom he commended for loyalty and obedient service. It seems that laymen circulated the Gospel throughout Italy in the course of the normal flow of commerce, travel and military movements.

Although the apostle tactfully complimented them for their spiritual attainments, they were nevertheless in need of apostolic leadership. They lacked organization and were subject to errors and pitfalls attending residence in a great pagan city. To be established in personal faith and sound Church life, was their imperative need.

The apostolic ministry was both evangelistic and pastoral . . . and although apostolic authority ceased after the first century, the offices of the Evangelist and Pastor have remained until this day.

(2) THE KEY VERSE IS ROMANS 12:1.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The main theme of Paul's epistle to the Romans is Salvation by Faith. The document is divided into two main sections: (a) Doctrinal, chapters 1 to 11. (b) Practical, chapters 12 to 16. The principal thought of Section One is . . . Justification by Faith and Sanctification through the Holy Spirit. The principal thought of Section Two

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is . . . The Performance of Christian duties with Sincerity and Efficiency.

Our key verse shows that Paul sought to impress upon Roman believers the necessity of translating doctrine into character. Fortunately, in God's providential care, this important piece of writing has been handed down to us as a medium of admonition and edification.

(3) THE KEY FACT IS THAT DIVINE PLANS MAY BE BROUGHT ABOUT BY ADVERSITY.

A less hardy soul might have been tempted to doubt that he was in the divine plan, if faced with the "reverses" that befell Paul during the last years of his life. Loyalty and faith begets a sturdiness of mind and character, however, that is not easily shaken, even though storms engulf the soul. Paul was not defeated by adverse circumstances; rather his afflictions made him a better man. Adversity builds up ruggedness into the character of God's child.

Lesson Number 4

April 2, 1950

TRIUMPH IN PERSECUTION

I Peter 4:12-14; Rev. 7:9-17

MEMORY TEXT: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Romans 8:18.

(1) THE KEY VERSE OF THE LESSON IS "FIERY."

From the beginning, good people have suffered at the hands of the wicked. Solomon wrote prophetically about the Church and called it a "lily among thorns."

Righteous Abel was murdered by his brother, who could not endure a godly

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example. Jews tried to kill Jesus "before the time," because He reminded them that their forefathers had slain prophets sent of God. Communist anti-Christians have put millions of believers to death, in modern times, for no crime except that they professed the name of Christ.

Peter, in today's lesson, recognized through prophetic insight that the tide of resentment against the Church was destined to rise. Christians everywhere would soon face bitter persecution and suffering. Sporadic waves of hate had been felt by believers before, but nothing comparable to the storm of opposition then on the horizon.

The first persecution was suffered at the hands of Jews, and after that, the Romans. Among the hardest blows ever sustained by the Church, were those administered in the year 67 under Nero, sixth emperor of Rome.

After a reign of five tolerably creditable years, Nero gave way to extravagant and diabolical whims. Scheming to build a new capital, he had the imperial city set afire. The horrible conflagration continued nine days without abatement, and Nero found his conduct greatly blamed by the populace. Determined to transfer the odium from his own shoulders, he said that Christians started the fire.

This was the occasion of the first great persecution under the Romans. The barbarites imposed upon Christians was such that the persecutors themselves became nauseated by the sights of suffering. Believers were sewn up in the skins of wild animals, then worried by dogs until death released them from their suffering. Others were soaked with illuminating oil, fixed rigidly, then set afire to furnish light for the emperor's gardens.

John Fox shows in the opening chapter of his "Fox's Book of Martyrs," that there were ten successive waves of organized persecution leveled against the Church by official action on the part of the Roman emperors.

First under Nero A. D. 67. Second under Domitian A. D. 81. Third under Trajan, A. D. 108. Fourth under Antoninus A. D. 162. Fifth under Severus A. D. 192. Sixth under Maximus A. D. 235. Seventh under Decius A. D. 249. Eighth under Valerian A. D. 257. Ninth under Aurelian A. D. 274. Tenth under Diocletian A. D. 303.

This terrible timetable was anticipated in Revelation 2:10, "Ye shall have tribulation TEN days."

(Every student of today's lesson should read the famous old English classic, "Fox's Book of Martyrs," price \$2.50, Defender Publishers . . . which contains a history of the lives, suffering and triumphant deaths of the early Christians.)

(2) THE KEY VERSE IS I PETER 4:12.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."

The words *fiery trial* are elsewhere in Scripture rendered as "furnace," having in view the smelting process in which gold is refined. The persecution of Christians has a refining effect, by which the best elements of the Church are united and the dross purged away. "The blood of martyrs is the seed of the Church."

"Think it not strange." Strange that some of the godliest people walk in the shadow of heartaches and calamity,

while sinners are untroubled and prosperous! Strange that evil men are allowed to arraign the devout and godly before judgment seats, for no other fault than their endeavors in behalf of humanity! Strange that paths over which the Gospel has been carried, are so often marked by the blood of saints!

Yet, consider Him who endured a similar contradiction against Himself. "It is not for us to choose a happier pathway, or an easier lot, lest we should seem not to belong to Thee, or to bear Thy name." *F. B. Meyer.*

(3) THE KEY FACT IS THAT THE GODLY SHALL SUFFER PERSECUTION.

Because we live in a world where sin is rampant, Christians may expect to suffer. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." II Timothy 3:12.

This does not mean that Christ's followers need seek persecution to insure saintliness of character. The suffering of a Christian is not an end in itself, as the ascetics thought. It is, however, a part of the price of citizenship in the kingdom of Christ. Trials will come; they need not be sought. The true follower of the Lord will go on his way, rejoicing that he was counted worthy to suffer for His name.

Lesson Number 5

April 9, 1950

VICTORY OVER DEATH

I Cor. 15:1-8, 20-21, 57-58

MEMORY TEXT: "O death, where is thy sting? O grave, where is thy victory?" I Corinthians 15:55.

(1) THE KEY VERSE OF THE LESSON IS "NOW."

Paul, writing to the Corinthians, presented the resurrection of Christ as a current fact. "But *now* is Christ risen."

The historical phase of our annual festival is significant and precious. We look back upon the most stupendous event known to mankind—a Man, brutally murdered and placed in a sealed tomb surrounded by an armed guard, suddenly rising from the dead to be seen and identified by numerous witnesses.

"To whom (a large number of people) also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days." Acts 1:3.

But it is not enough to look back. The resurrection has a present meaning. Some go to Church once a year . . . Easter Sunday and straightway forget that Christ lives *now*.

The hope of a similar resurrection belongs to us. We have the promise, the assurance, that His triumph over death, bespeaks for the in-Christ believer a similar victory. He is the pattern, the example, "the firstfruits of them that slept." *And we shall be like Him.*

Life after death became an established fact—beyond all question of doubt, on the morning when the tomb of Christ was discovered to be vacant. Prior to that time, little was known of the next world. The doctrine of the resurrection and future life has been established by an actual demonstration.

We have so long taken the event for granted, that it is difficult to imagine ourselves in the position of the disciples at the time of the Lord's burial. They must have felt utterly defeated.

True, Jesus had spoken of Paradise and His Father's house! He had spoken of His temple being torn down and re-

built in three days. But alas, He was pronounced dead and laid to rest in a borrowed tomb. His followers found themselves in a quandary of fear, doubt and apparent disillusionment . . . in fulfillment of Zechariah 13:7, "Smite the shepherd, and the sheep shall be scattered."

Then came the first day of the week. His resurrection was reported and verified. The disciples were transformed from timid, terror-stricken men into heroic martyrs. Thenceforth the main topic of their preaching was the risen Lord, conqueror of death. In the certainty of their own resurrection and future life, they were ready to lay down their lives in His service.

Let it never be said that whether Christ rose, or not, makes little difference now. Without the resurrection we have nothing but a tissue of dreams . . . salvation without evidence, and we remain of all men most miserable.

(2) THE KEY VERSE IS I CORINTHIANS 15:58.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The Corinthian believers were being taunted by those who flatly denied the

reality of any resurrection. Disturbed, some of them wrote to Paul by whom they had heard the Gospel, and the marvelous 15th chapter of Corinthians was composed as his answer to the rationalists.

"Therefore," introduces a three-fold exhortation, appropriate to the hope the apostle set forth. In view of the solemnity of death and the glory of resurrection, believers should be steadfast in faith and service, fortified against whatever would dislodge them or mitigate faith.

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(3) THE KEY FACT IS THAT THE RESURRECTION WAS THE SUPREME MANIFESTATION OF THE SUPERNATURAL.

The Church has, during its entire existence, emphasized without serious interruption, the supernatural content of our historical and evangelical Faith. Of late, unbelief has captured many and the struggle of two philosophies (naturalism versus supernaturalism) continues to gather momentum. Some

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who should be faithfully preaching Christ have apostatized to the ranks of naturalism. Rank unbelievers occupy many pulpits.

The present Easter season is a good time for Bible-believing Christians to reaffirm their faith, and try to win back into the fold, those who have wandered away.

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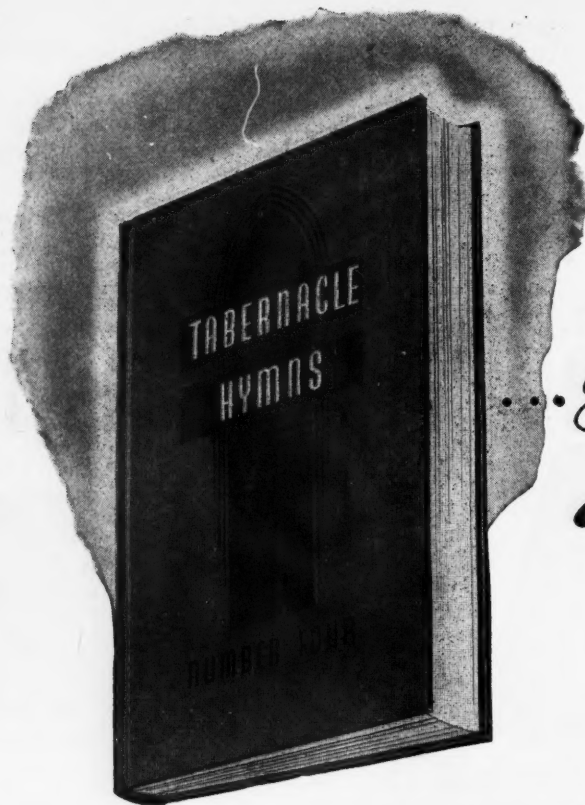
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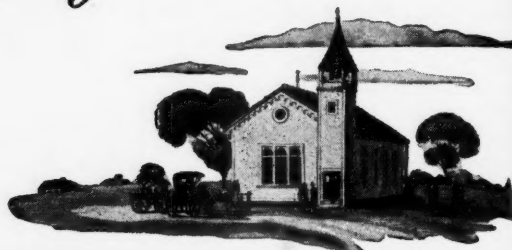
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